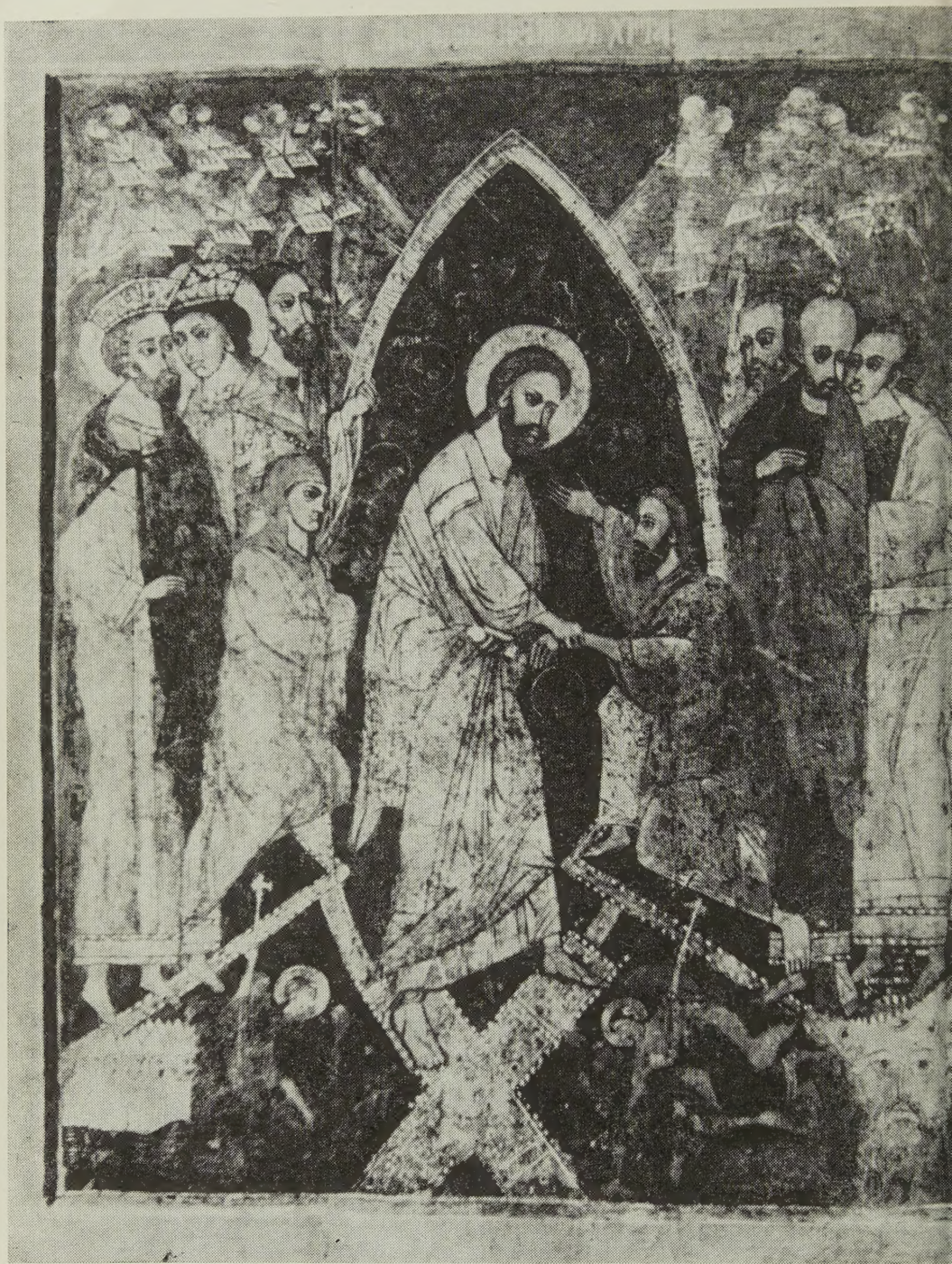


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THE JOURNAL OF THE MOSCOW PATRIARCHATE



RESURRECTION OF OUR LORD JESUS CHRIST

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THE JOURNAL OF THE MOSCOW PATRIARCHATE

ЖУРНАЛ МОСКОВСКОЙ ПАТРИАРХИИ

CONTENTS

The Patriarch's Paschal Message	2
Soviet Peace Fund Awards	4
Decisions of the Holy Synod	4
The Holy Synod Message on the 5th WCC Assembly and Its Results	8
Session of the Holy Synod Commission on Problems of Christian Unity and Inter-Church Relations	17
In Brief	17

CHURCH LIFE

Services Conducted by Patriarch Pimen	18
A Brotherly Meeting in the Athos Podvorye <i>by Hieromonk Agafangel Gavrilov</i>	19
Patriarchal Exarch's Visit to the Odessa Seminary <i>by Avenir Osipovich</i>	20
The Icon of the Resurrection of Our Lord <i>by Vladimir Ivanov</i>	22
News from Dioceses	27
In Memoriam (Ioann Sobolev and others)	41

SERMONS

For Easter <i>by Metropolitan Ioann</i>	44
For Maundy Thursday <i>by Archbishop Nikodim</i>	44
For the Feast of Saint John the Divine <i>by Archimandrite Ioann Maslov</i>	46

PEACE MOVEMENT

Communique of the CPC International Secretariat Meeting in Prague	48
A Consultation by the Leaders of the CPC Study Commissions	49
Communique of the CPC Antiracism Study Commission	50
CPC Declaration on Namibia	51
Peacemaking in Retrospect and Prospect <i>by German Troitsky, Candidate of Theology</i>	52

ORTHODOX SISTER CHURCHES

A Visit to Finland by Students from the Leningrad Theological Academy <i>by Hieromonk Mark Smirnov and Nikolai Teteryatnikov</i>	62
Chronicle	67

CUMENA

Metropolitan Nikodim — A WCC President	70
Prayer for Christian Unity in Leningrad <i>by Hieromonk Avgustin Nikitin</i>	72
Communique of the Joint Committee Meeting of CCEE/CEC Delegates	73
Communique of the CEC Presidium Meeting	74
Pentecost 1976	75
Visit to Shenuda III, Pope and Patriarch of the Coptic Church <i>by Protodeacon Bogdan Soiko</i>	76
A New Page in the Orthodox-Old Catholic Dialogue <i>by Grigoriy Skobei</i>	77

BOOKS AND PUBLICATIONS

History of the Russian Church	80
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THE PASCHAL MESSAGE

from Patriarch PIMEN of Moscow and All Russia
to the Bishops, Priests and All the Faithful
of the Russian Orthodox Church

CHRIST IS RISEN!

Christ is risen, and Life reigns (St. John Chrysostom)

This day the Holy Orthodox Church rejoices in gladness, celebrating in devotion and delight the joyful and eternally salutary event of the Resurrection of Christ, the Giver of Life, from the dead.

The Resurrection of Christ is the crown and the glory of the acts accomplished for our salvation through the boundlessly sacrificial love of our Lord Jesus Christ for the human race.

In the festal radiance the bright rays of the Divine Light of Christ's Resurrection fill our hearts and the whole universe with joyful Paschal gladness: "Now are all things filled with light, the heaven and the earth, and all that is below the earth...", "let the whole world, visible and invisible, keep the feast; for Christ is risen, the everlasting joy".

St. John Chrysostom, a father of the Church, tells us that the pious man will delight with a sincere love of God in the beautiful and bright celebration of the glorious Resurrection of Christ which we celebrate this day, and in which the Lord wondrously revealed His wisdom, goodness and love for men, by granting resurrection to all.

"Christ is risen, and not one dead remains in the tombs! For Christ has risen from the dead, become the firstfruits of them that slept" (Easter Homily by St. John Chrysostom). He was the first to rise as the Head and after Him will rise all His members—those who believe in Him and contain His life-bestowing Spirit (1 Cor. 15. 21-23; Rom. 8. 11). *Marvel not at this, says the Lord Himself, for the hour is coming, in which all that are in the graves shall hear his voice and shall come forth, they that have done good, unto the resurrection of life...* (Jn. 5. 28-29). *Verily, verily, I say unto you, he that believeth on me hath everlasting life... and I will raise him up at the last day* (Jn. 6. 47, 40).

In His Death and Resurrection our Lord Jesus Christ renewed our human nature and made it capable of attaining eternal life in the Kingdom of Heaven.

Beloved in our Lord Jesus Christ, archpastors wise-in-God, reverent fathers, worthy monks and nuns, and all faithful children of the Russian Orthodox Church, both at home and abroad:

CHRIST IS RISEN!

With all my heart I congratulate you all on this great and joyful Feast of the Bright Resurrection of Christ, the Feast of feasts and the Celebration of celebrations.

May the inexhaustible grace-filled joy of Easter be ever with us, shining in our hearts with the unwaning light of Christ's Resurrection.

When we celebrate the Resurrection of the Lord, we are celebrating the Pascha—the transition from death to life—with unwavering faith and hope not only in the joy of this earthly life, but also in the beatific life and abidance in the mansions of Heaven.

In the joy of our faith, let us offer up, beloved children, our fervent prayers to the Lord, that He find us worthy in His bounteous love and mercy to celebrate “in the day of Thy Kingdom that setteth not” the eternal and salutary Pascha with all the saints—men pleasing unto God.

With joyful love of our Risen Lord, Jesus Christ, we will ever strengthen our spiritual and moral powers in prayerful address to the Lord, uniting with Him in the Holy Sacrament of the Eucharist and keeping His divine commandments.

We will follow faithfully the commandments of the Founder of our Faith, working actively, each one in his own field, for the glory of Holy Church, for the good of our beloved country and for the prosperity of all those near and far.

As befits our Christian calling, we will continue our active work for peace, which unites us in the service to humanity with Christians of other confessions, with followers of other religions and with all men of good will, so as to contribute to the establishment on earth of a peace without weapons, without racial and other oppression, when all peoples without exception will be able to develop truly brotherly cooperation in diverse spheres of life.

Let us celebrate in joy the Holy Pascha on the bright-dawning night of the Resurrection of Christ and at this light-bringing Paschal season; and let us this day especially glorify from the depths of our faithful hearts the Christ, Risen from the dead, and sing to Him, the Victor over Death, the hymn of love and gratitude: “Christ is risen from the dead, trampling down Death by death, and upon those in the tombs bestowing life. And unto us hath He given life eternal. Wherefore, let us adore His Resurrection on the third day”.

The grace of our Lord Jesus Christ be with you all. Amen. (Rom. 16. 24).

**CHRIST IS RISEN!
HE IS RISEN INDEED!**

+ PIMEN, Patriarch of Moscow and All Russia

Moscow, Easter 1976

Soviet Peace Fund Awards

The Board of the Soviet Peace Fund awarded on February 19, 1976, prizes to His Holiness Patriarch Pimen of Moscow and All Russia and to the permanent members of the Holy Synod—Metropolitan Nikodim of Leningrad and Novgorod; Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine; Metropolitan Serafim of Krutitsy and Kolomna; Metropolitan Aleksey of Tallinn and Estonia, Chancellör of the Moscow Patriarchate, and Metropolitan Yuvenaliy of Tula and Belev, Head of the Department of External Church Relations—for manifold and

fruitful activities of the Russian Orthodox Church in the struggle for peace, security and friendship of peoples.

The prizes and diplomas were presented at the Moscow Patriarchate offices by the writers B. N. Polevoy, Chairman of the Soviet Peace Fund, L. G. Nikonov and G. T. Drozdov, the secretary and an official of the Soviet Peace Fund, respectively.

Vice-Chairman V. G. Furov attended the ceremony on behalf of the Council for Religious Affairs of the USSR Council of Ministers.

Decisions of the Holy Synod

At its session of December 2, 1975, under the chairmanship of the PATRIARCH, the Holy Synod

CONSIDERED: the replacement for the vacant post in the Patriarchal Podvorye in Tokyo, Japan.

RESOLVED: that Archpriest Adrian Dolzhikov, a clergyman from the Diocese of Leningrad, be sent for ecclesiastical service in the Patriarchal Podvorye in Tokyo.

At its session of December 23, 1975, under the chairmanship of the PATRIARCH, the Holy Synod

HEARD: a report by the members of the Holy Synod—His Eminence Metropolitan Nikodim of Leningrad and Novgorod, Patriarchal Exarch to Western Europe; His Eminence Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, and His Eminence Metropolitan Yuvenaliy of Tula and Belev, Head of the Department of External Church Relations—delegates to the 5th General Assembly of the World Council of Churches, on the work of the assembly, which took place in Nairobi, Kenya, from November 23 to December 10, 1975, and on its results.

RESOLVED: (1) that the report be acknowledged;

(2) that the Holy Synod Commission on Problems of Christian Unity and Inter-Church Relations be commissioned to study the materials of the 5th General Assembly of the World Council of Churches and an analysis of these materials together with its conclusions and the Holy Synod's draft letter to the WCC Central Committee Moderator, Archbishop Edward Scott, and the WCC General Secretary, Dr. Philip Potter, be presented to the Holy Synod for consideration and decision.

At its session of February 16, 1976, under the chairmanship of the PATRIARCH, the Holy Synod

HEARD: the report by His Eminence Metropolitan Yuvenaliy of Tula and Belev, Head of the Department of External Church Relations, of the Russian Orthodox Mission in Jerusalem.

RESOLVED: (1) that Hegumen Panteleimon Dolganov, a monk of the Trinity-St. Sergiy Lavra, be appointed member of the Russian Orthodox Mission in Jerusalem;

(2) that Protodeacon Vladimir Nazarkin be relieved of the position of secretary of the Russian Orthodox Mission in Jerusalem;

(3) that Protodeacon Vladimir Romanov, clergyman from the Diocese of Moscow, be appointed secretary of the mission.

At its session of March 3, 1976, under the chairmanship of the PATRIARCH, the Holy Synod

HEARD: the report by His Eminence Metropolitan Nikodim of Leningrad and Novgorod, Patriarchal Exarch to Western Europe, on the nomination and consecration as Bishop of Vyborg of Archimandrite Kirill Gundyayev, Rector of the Leningrad Theological Academy.

RESOLVED: that Archimandrite Kirill Gundyayev, Rector of the Leningrad Theological Academy, be appointed Bishop of Vyborg, Vicar of the Leningrad Diocese, with his nomination and consecration to take place in Leningrad; that appropriate ukases be despatched forthwith to His Eminence Metropolitan Nikodim of Leningrad and Novgorod, Patriarchal Exarch to Western Europe, and Archimandrite Kirill Gundyayev, Rector of the Leningrad Theological Academy.

HEARD: the report by His Eminence Metropolitan Nikodim of Leningrad and Novgorod, Patriarchal Exarch to Western Europe, the Chairman of the Holy Synod Commission on Problems of Christian Unity and Inter-Church Relations, on the results of the commission's analysis of the materials and work of the 5th General Assembly of the World Council of Churches.

and the Holy Synod's draft letter to the WCC Central Committee Moderator, Archbishop Edward Scott, and the WCC General Secretary, Dr. Philip Potter, in accordance with the Holy Synod resolution of December 23, 1975.

RESOLVED (by previous discussion): (1) that the report of the Holy Synod Commission on Problems of Christian Unity and Inter-Church Relations on the 5th WCC General Assembly and the conclusions and proposals contained in this report be approved and accepted as the opinion of the Holy Synod;

(2) that the 5th General Assembly be considered to have made definite progress in developing a number of important questions concerning the World Council of Churches' work in the field of its witness and service towards confessional unity of Christians, peace and justice;

(3) that regret be expressed at the almost total absence of Orthodox participation in the presentation of the main themes of the assembly's programme;

(4) that the attempts of certain assembly delegates to use this Christian forum to discredit the Soviet Union and to create an unfriendly feeling at the assembly towards our Church and her representatives be regrettably noted;

(5) that the text of the Message of His Holiness the Patriarch and the Holy Synod to the WCC Central Committee Moderator, Archbishop Edward Scott, and the WCC General Secretary, Dr. Philip Potter, assessing the 5th General Assembly and its results be adopted and that this message be despatched to the addressees (see p. 8);

and that Archbishop Edward Scott and Dr. Philip Potter be requested to bring this message to the attention of the WCC member-Churches and the members of the WCC Central Committee, and to publish it in "The Ecumenical Review";

(6) that satisfaction be expressed at the election of His Eminence Metropolitan Nikodim of Leningrad and Novgorod, Patriarchal Exarch to Western Europe, as a President of the World Council of Churches;

(7) that the election by the assembly of the following representatives of the Russian Orthodox Church to the new Central Committee of the World Council of Churches be acknowledged:

His Eminence Metropolitan Yuvenaliy of Tula and Belev, Head of the Department of External Church Relations;

Archimandrite Kirill Gundyayev, Rector of the Leningrad Theological Academy;

Protopresbyter Vitaliy Borovoy, professor at the Moscow Theological Academy;

A. S. Buyevsky, Secretary of the Department of External Church Relations;

N. G. Teteryatnikov, a student at the Leningrad Theological Academy;

(8) that the stand taken by the Russian Orthodox Church delegation at the assembly be approved.

HEARD: the report by His Eminence Metropolitan Nikodim of Leningrad and Novgorod, Chairman of the Holy Synod Commission on Problems of Christian Unity and Inter-Church Relations, on the commission's work.

RESOLVED: (1) that the report be acknowledged;

(2) that the following membership of the new Holy Synod Commission on Problems of Christian Unity and Inter-Church Relations be approved:

Chairman: Metropolitan Nikodim of Leningrad and Novgorod, Patriarchal Exarch to Western Europe;

Members:

1. Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine;

2. Metropolitan Aleksiy of Tallinn and Estonia, Chancellor of the Moscow Patriarchate;

3. Metropolitan Yuvenaliy of Tula and Belev, Head of the Department of External Church Relations of the Moscow Patriarchate;

4. Metropolitan Ioann of Yaroslavl and Rostov;

5. Metropolitan Antony of Minsk and Byelorussia, Chairman of the Editorial Board of "Theological Studies";

6. Metropolitan Filaret of Berlin and Central Europe, Patriarchal Exarch to Central Europe;

7. Archbishop Mikhail of Tambov and Michurinsk;

8. Archbishop Vasilii of Brussels and Belgium;

9. Archbishop Pitirim of Volokolamsk, Head of the Publishing Department of the Moscow Patriarchate;

10. Archbishop Vladimir of Dmitrov, Rector of the Moscow Theological Academy and Seminary;

11. Bishop Melkhisiedek of Penza and Saransk;

12. Bishop Mikhail of Astrakhan and Enotayevka;

13. Bishop German of Vilna and Lithuania;

14. Archimandrite Kirill Gundyayev, Rector of the Leningrad Theological Academy and Seminary;

15. Protopresbyter Prof. Vitaliy Borovoy, Dean of the Patriarchal Cathedral of the Epiphany in Moscow;

16. Archpriest Liveriy Voronov, professor at the Leningrad Theological Academy;

17. Archpriest Vasilii Stoikov, professor at the Leningrad Theological Academy;

18. Hieromonk Avgustin Nikitin, lecturer at the Leningrad Theological Academy;

19. Nikolai Dmitrievich Uspensky, professor at the Leningrad Theological Academy;

20. Dimitriy Petrovich Ogitsky, professor at the Moscow Theological Academy;

21. Aleksei Sergeyevich Buyevsky, Secretary of the Department of External Church Relations of the Moscow Patriarchate;

22. Konstantin Efimovich Skurat, professor at the Moscow Theological Academy;

23. Aleksei Ilyich Osipov, professor at the Moscow Theological Academy.

Secretary of the Commission: Archpriest Nikolai Gundyaev, Deputy Head of the Department of External Church Relations.

HEARD: the report by His Eminence Metropolitan Aleksey of Tallinn and Estonia, Chancellor of the Moscow Patriarchate, on the participation of representatives of the Russian Orthodox Church in the constituent conference of the Rodina Society, December 15, 1975.

RESOLVED: (1) that the report be acknowledged;

(2) that satisfaction be expressed at the election of His Eminence Metropolitan Aleksey of Tallinn and Estonia as a board member of the Rodina Society.

HEARD: the report by His Eminence Metropolitan Aleksey of Tallinn and Estonia, Chancellor of the Moscow Patriarchate, on the session of the joint committee of delegates from the Conference of European Churches and the Roman Catholic Council of European Episcopal Conferences, which took place in Bad Gandersheim, FRG, from January 26 to 28, 1976.

RESOLVED: that the report be acknowledged.

HEARD: the report by His Eminence Metropolitan Aleksey of Tallinn and Estonia, Chancellor of the Moscow Patriarchate, on the session of the Presidium of the Conference of European Churches, which took place in Bad Gandersheim, FRG, from January 29 to 31, 1976.

RESOLVED: that the report be acknowledged.

HEARD: the report by His Eminence Metropolitan Aleksey of Tallinn and Estonia, Chancellor of the Moscow Patriarchate, President of the Conference of European Churches, on the session of the CEC Working (Guidance) Group "In the Service of Peace", which took place in Frankfurt am Main, FRG, on February 3, 1976.

RESOLVED: that the report be acknowledged.

HEARD: the letter from His Holiness Patriarch Dimitrios of Constantinople of January 29, 1976, in which His Holiness gives his blessing for four monks of the Russian Orthodox Church to settle in the Russian Monastery of the Great Martyr St. Panteleimon on Holy Mount Athos.

RESOLVED: that blessing be given to the following monks of the Pskov-Pechery Monastery:

1. Hieromonk Ilian Nozdrin,

2. Hieromonk Miron Pepelyaev,

3. Hieromonk Amvrosiy Busarev,

4. Postulant Anatoliy Vovkozha

to go to Athos and be under monastic obedience in the Russian Monastery of the Great Martyr St. Panteleimon.

CONSIDERED: the invitation received from Bishop Dr. Tibor Bartha, Chairman of the Ecumenical Council of the Churches of Hungary, for a discussion between the Churches of the socialist countries on the results of the 5th WCC General Assembly in Nairobi, Kenya, to be held on March 23 and 24, 1976, in Budapest.

RESOLVED: (1) that the invitation be accepted;

(2) that the following delegation of the Moscow Patriarchate be sent to Hungary:

1. His Eminence Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine (head of the delegation);

2. His Eminence Metropolitan Yuvenaliy of Tula and Belev, Head of the Department of External Church Relations;

3. Protopresbyter Vitaliy Borovoy, professor at the Moscow Theological Academy, advisor to the Department of External Church Relations;

4. A. S. Buyevsky, Secretary of the Department of External Church Relations;

5. N. A. Zabolotsky, professor at the Leningrad Theological Academy;

6. N. G. Teteryatnikov, a student at the Leningrad Theological Academy.

HEARD: the report by His Eminence Metropolitan Yuvenaliy of Tula and Belev, Head of the Department of External Church Relations, on the forthcoming conversations between the theologians of the Moscow Patriarchate and the Evangelical Church of Germany, FRG, "Arnoldshain-VII", to be held from May 25 to June 10, 1976, in Arnoldshain, FRG.

RESOLVED: (1) that the report be acknowledged;

(2) that the following delegation of the Moscow Patriarchate be sent to the FRG to take part in the "Arnoldshain-VII" conversations:

1. His Eminence Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine (head of the delegation);

2. His Grace Archbishop Vladimir of Dmitrov, Rector of the Moscow Theological Academy;

3. His Grace Archbishop Aleksey of Düsseldorf;

4. His Grace Archbishop Irinei of Vienna and Austria, Administrator a. i. of the Diocese of Baden and Bavaria;

5. Protopresbyter Vitaliy Borovoy, professor at the Moscow Theological Academy;

6. Archpriest Vasilii Stoikov, professor and secretary of the Council of the Leningrad Theological Academy;

7. Nikolai Anatolyevich Zabolotsky, professor at the Leningrad Theological Academy;

8. Aleksei Ilyich Osipov, professor at the Moscow Theological Academy.

HEARD: the report by His Eminence Metropolitan Yuvenaliy of Tula and Belev, Head of the Department of External Church Relations, on the department's work plan for 1976.

RESOLVED: (1) that the report be acknowledged;

(2) that the work plan of the Department of External Church Relations for 1976 be approved.

HEARD: the report by His Eminence Metropolitan Yuvenaliy of Tula and Belev, Head of the Department of External Church Relations, on the invitation received from the Hellenic Orthodox Church, on behalf of the Preparatory Commission of the Congress of Orthodox Theological Schools, to send representatives of the theological schools of the Moscow Patriarchate to the Second Congress of Orthodox Theological Schools on the theme "Theology of the Church and Its Application", which is to be held from August 19 to 29, 1976, in Athens, Greece.

RESOLVED: (1) that the report be acknowledged;

(2) that the following delegation of the Moscow Patriarchate be sent to the Second Congress of Orthodox Theological Schools in Athens:

1. Archpriest Nikolai Gundyaev, professor at the Leningrad Theological Academy, Deputy Head of the Department of External Church Relations (head of the delegation);

2. Nikolai Anatolyevich Zabolotsky, professor at the Leningrad Theological Academy;

3. Konstantin Efimovich Skurat, professor at the Moscow Theological Academy;

4. Aleksei Ilyich Osipov, professor at the Moscow Theological Academy.

HEARD: the report by His Eminence Metropolitan Yuvenaliy of Tula and Belev, Head of the Department of External Church Relations, on the forthcoming conversations between the theologians of the Moscow Patriarchate and those of the Federation of Evangelical Churches in the GDR, which will take place from September 13 to 21, 1976, in the GDR.

RESOLVED: (1) that the report be acknowledged;

(2) that the following delegation of the Moscow Patriarchate be sent to the GDR to take part in the conversations:

1. His Eminence Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine (head of the delegation);

2. His Grace Archbishop Vladimir of Vladimir and Suzdal;

3. His Grace Bishop German of Vilna and Lithuania;

4. Archpriest Vasilii Stoikov, professor and Secretary of the Council of the Leningrad Theological Academy;

5. Father Mikhail Turchin, editor of the "Stimme der Orthodoxie" Journal;

6. Aleksei Sergeevich Buyevsky, Secretary of the Department of External Church Relations of the Moscow Patriarchate;

7. Konstantin Efimovich Skurat, professor at the Moscow Theological Academy;

8. Konstantin Mikhailovich Komarov, docent at the Moscow Theological Academy.

HEARD: the report by His Eminence Metropolitan Yuvenaliy of Tula and Belev, Head of the Department of External Church Relations on the Moscow Patriarchate Podvorye in Tokyo.

RESOLVED: (1) that the report be acknowledged;

(2) that Protodeacon Nikolai Dmitriev be relieved of his duties in the Patriarchal Podvorye in Tokyo in view of the expiry of his period of foreign service;

(3) that Protodeacon Vasilii Markov of the Leningrad Diocese, be appointed to the clergy of the Patriarchal Podvorye in Tokyo.

CONSIDERED: the summons of hierarchs to attend the Holy Synod 1976 summer session.

RESOLVED: that the following hierarchs be summoned for the Holy Synod summer session:

Metropolitan Ioann of Yaroslavl and Rostov, Metropolitan Sergiy of Kherson and Odessa, Bishop German of Vilna and Lithuania.

+ PIMEN, Patriarch of Moscow and All Russia

MEMBERS OF THE HOLY SYNOD:

+ NIKODIM, Metropolitan of Leningrad and Novgorod, Patriarchal Exarch to Western Europe

+ FILARET, Metropolitan of Kiev and Galich, Patriarchal Exarch to the Ukraine

+ SERAFIM, Metropolitan of Krutitsy and Kolomna

+ YUVENALIY, Metropolitan of Tula and Belev

+ PALLADIY, Archbishop of Zhitomir and Ovruch

+ VARFOLOMEI, Archbishop of Tashkent and Central Asia

+ IRINEI, Bishop of Ufa and Sterlitamak

+ ALEKSIY, Metropolitan of Tallinn and Estonia,

Chancellor of the Moscow Patriarchate

The 5th WCC Assembly and Its Results: A Message from the Holy Synod

To the Most Reverend EDWARD SCOTT,

Moderator, WCC Central Committee,

and Dr. PHILIP POTTER, General Secretary, WCC

A recognition of our profound Christian responsibility as members of the World Council of Churches, together with our genuine feelings of brotherhood toward the participants in the work of this ecumenical council, of which the Russian Orthodox Church has been a member since the time of the 3rd General Assembly, has prompted us to study carefully all the materials at our disposal concerning the activities of the 5th WCC General Assembly in Nairobi and to express our thoughts, including general impressions, certain wishes and remarks of a critical nature, to the WCC leadership.

The work of the 5th General Assembly was both diverse and concentrated, and therefore the Holy Synod Commission on Problems of Christian Unity and Inter-Church Relations has devoted much time and energy analyzing fully and objectively both the assembly's basic reports and the resultant documents. On the basis of this analysis we would like to set forth our thoughts and impressions under the following three headings: (1) questions relating to the problems of unity of faith and the Christian witness; (2) questions relating to Christian involvement in social and political life, (3) general remarks concerning the work of the assembly.

I. Questions Relating to the Problems of Unity of Faith and the Christian Witness

(1) One of the most important problems now facing the ecumenical movement is the tension between the missionary tasks of the Churches and their search for unity of faith, between the demands for a "joint witness" and the existing divisions and differences with respect to the most important questions of ecclesiology.

This tension may be a creative source of new forms of ecumenical de-

velopment, but, unfortunately, it can also be a source of peril on the path of development.

Of all the WCC assemblies the one in Nairobi was the most missionary oriented. The Section I report of the assembly ("Confessing Christ Today") provides serious material for study and for corresponding reactions from WCC member-Churches, for the spreading of the Good News of Christ is the most important task of the Church, a task inherent to the Church (Mt. 28. 19-20), a task which the Church alone can fulfill.

The Nairobi General Assembly set before the member-Churches the question of the common missionary work and evangelization as the most important task at the present stage of ecumenical development.

The historical experience of Christian missions, the whole history of the ecumenical movement and the present state of Christianity all provide evidence that the divisions among Christians have always been and remain too be a basic stumbling block limiting the effectiveness of the Christian witness in the present-day world.

The removal of this obstacle through the achievement of unity demands not only vital contact in common prayer and meditation, but also intense theological striving that takes the historical experience of the Undivided Church into account.

This process is slow and painstaking and presupposes a broader range of ecumenical consensus on such questions as unity of faith, unity regarding ecclesiological prerequisites for creating favourable conditions and possibilities for common participation in the Sacraments, mutual recognition of each other's priesthood, and Eucharistic communion. All these questions are of central importance and must be resolved in order to achieve Christian

unity and the "common Christian witness" that would follow.

But we know that if there is no unity in matters of faith and canonical order, then our missionary work and "joint witness" will not only fail to promote genuine unity, but may be an obstacle to unity, sacrificing what has been slowly and painstakingly achieved to external effects when doctrinal differences are hushed up before the outside world.

Unfortunately the temptation often arises to ignore this fact and to speed up a joint Christian witness, to consider the present state of rapprochement, ecumenical contacts and cooperation a sufficient condition for this.

This is precisely the impression that remains after the assembly in Nairobi: here questions concerning the joint confession of Christ today", a joint witness and the priority of missionary work and evangelization were brought to the forefront, while the search for means of restoring Christian unity was relegated to the background.

But it is our profound conviction that without achieving unity in matters of faith and the foundations of Church structure there can be no genuinely "common Christian witness", and consequently, no sufficient success in uniting the activities of Christian mission. This does not mean, of course, that there can be no mutual aid among churches as they fulfil their duty of Christian witnessing through missionary work and evangelization.

(2) Another danger which seriously threatens Christian unity, and the future of the ecumenical movement after Nairobi, is the illusion nursed by certain participants in the ecumenical movement that the World Council of Churches could conceivably attain such a degree of ecumenical intimacy among its member-Churches that one of its future assemblies might turn into a universal Christian council.

Such a notion presupposes that the WCC might someday become a sort of "super Church". It is common knowledge that such "ecumenical temptations" were in their own time decisively condemned and rejected by all member-Churches, and the leadership of the WCC solemnly repudiated this idea on

many occasions. But although it has been rejected in its previous formulation, individual echoes sometimes creep in (as was the case at the Nairobi assembly) in the veiled form of general discussions about the "special prophetic service" of the WCC administrative apparatus in Geneva, as though it were not simply an instrument to serve the Churches and the ecumenical movement, but in fact something bigger. This is only one step away from the tempting and dangerous idea about the special ecclesiological significance of the WCC and its central apparatus in Geneva.

In this respect there was a certain lack of clarity and specificity in the remarks made by the general secretary, Dr. Philip Potter, in his report. "This Assembly", he said "will have failed in its purpose if we do not advance to a new covenant relationship between the member-Churches at all levels of its activities.

"...However prophetic the World Council may be and may be encouraged to be *vis-à-vis* the world and also the Churches, it must never be allowed to forget that its *raison d'être* is to be God's instrument for supporting and enabling the Churches, in communication with each other, to be the Church in each place and in all places."

It is commonly acknowledged that the WCC is an instrument in the hands of the member-Churches in their searchings and strivings to achieve Christian unity. And if the ecumenical movement should, with God's aid, achieve a degree of unity in matters of faith and the fundamentals of the member-Churches' ecclesiastical structure, such that Eucharistic communion can be restored among them, then the WCC must cease to exist, for it will have accomplished its mission, and the Churches themselves will find the corresponding organizational possibilities and forms of conciliar communion, and that communion will become a normal manifestation of the life of full sobornost in the One, Holy, Catholic and Apostolic Church.

In order to achieve this major goal, the WCC must make the search for and achievement of unity a matter of

paramount importance in its activities and theological studies.

(3) For this very reason the Holy Synod has with satisfaction reviewed the Section II document, Part 2 of which describes the visible unity of the Churches as "conciliar fellowship". The 3rd Assembly in New Delhi declared that the unity which Christians seek is a perfect brotherhood of all God's people in all times and places; the 4th Assembly in Uppsala spoke of a more profound inner dimension of unity as expressed in the word "catholicity", which, however, has different meanings for different confessions; the 5th Assembly in Nairobi, developing the idea set forth by the Commission on Faith and Order at its session in Louvain, and by the consultation in Salamanca, filled in the ecumenical idea of the future form of Christian unity with a new definition—"conciliar fellowship". It is significant that the assembly warned against an incorrect interpretation of this expression, which contains no definition of unity apart from the full, organic unity outlined in the New Delhi declaration.

We, together with the assembly, declare that "true conciliar fellowship presupposes the unity of the Church". True conciliarity in its turn is "the reflection in the life of the Church of the Triune Being of God. It is that unity for which Christ prayed when He asked the Father that His disciples might be one as the Father and the Son are one... Though different members in each local community, and different local communities do and should manifest a rich diversity, and develop their own proper personality, nevertheless no cultural, sociological, psychological, political or historical differences can alter the integrity of the one Apostolic Faith... Conciliarity expresses this interior unity of the Churches separated by space, culture or time, but living intensely this unity in Christ and seeking, from time to time, by councils of representatives of all the local Churches at various geographical levels to express their unity visibly in a common meeting" (Doc. No. PD 45).

We share the view that is expressed here and consider it expedient to stress that the WCC must stimulate further

ecumenical reflection on this theme thereby achieving the desired unanimity of view of all Christians concerning the nature of the unity we strive after.

Reflection of this sort would help to elucidate such important problems as the priesthood, authority in the Church and "the Local Church", and would help to deepen the understanding of the significance of the Eucharist and eliminate the theologically unfounded reproaches directed at the Orthodox because they do not accept the practice of inter-Communion, reproaches which unfortunately, were heard in Nairobi.

One way to achieve this goal is to continue our common Christian ecumenical theological work to increase, broaden and deepen ecumenical consensus. "On Baptism", "On the Eucharist", "On the Priesthood" (including the question of episcopacy and Apostolic Succession). From our point of view these are the immediate tasks not only of Faith and Order, but also of the entire WCC, and equally of all the member-Churches in their bilateral and multilateral relations and discussions.

In speaking of the tasks of the WCC in achieving doctrinal unity, we should also stress the special need for working out an ecumenical agreement on the authority of Holy Scripture and the principles applied in understanding and interpreting it.

(4) We welcome the WCC's desire for further development in the dialogue with representatives of non-Christian religions and secular ideologies which express the idea that we are responsible for the fate of the world in which we live. It should be stressed, however, that Holy Scripture and the experience of the Church exclude the possibility of convergence between Christianity and secular ideologies. Precisely for this reason, the dialogue must *apriori* not permit the idea of such convergence.

As far as dialogue with representatives of non-Christian religions is concerned, it too, by the same principle, should not lead to syncretism in any degree.

(5) In the assembly's discussion concerning the ordination of women, it became clear that the Protestant ma-

ity regarded a positive answer imperative within the context of the general condemnation of discrimination against women.

The assembly found it necessary to recommend that Churches allow the ordination of women and not reject it on the basis of "ecumenical considerations". It also called on Churches, whether or not they ordain women, to continue the dialogue concerning the full participation of women in priestly service.

We see no reason to object to any resolution of this problem in confessions where the priesthood is not regarded as a Sacrament, and where, in consequence, there is no sacramental priesthood as such from the Orthodox point of view. We do not deny that it is useful to discuss the question of more active participation of laymen—both men and women—in the life of the Church. But we believe that the way the question of women's ordination was posed at the 5th General Assembly and the direction taken in its resolution cannot serve the cause of Christian unity.

The Orthodox Church cannot align herself with the position of the Protestant majority, which permits the possibility of women's ordination, often expressing its attitude to this problem in terms of secular categories which are alien to Divine Revelation. In their mystic union all members of the Body of Christ possess the incomparable treasure of life in Christ. But the fact that all are called to holiness, to eternal life and to common apostleship does not mean that all are called to sacramental priestly service.

The divine wisdom of Christ—the founder of the Church—provided us with an answer to this question. Among those who were close to Christ there were also women, but not one of them was included in the ranks of the twelve Apostles. We cannot presume that Christ was making a concession to the spirit of His times. In this question the Orthodox Church considers it imperative to follow universal, established Church Tradition foreordained in this fashion by the Lord Jesus Christ Himself. Church history knows no examples of sacramental service by women.

II. Questions Relating to Christian Involvement in Social and Political Life

(1) We noted with satisfaction the positive elements in discussions concerning the problems of development as manifested in ecumenical reflections on the theme "The Church and Society", and in particular in the work of Section VI of the Nairobi assembly—a common striving to render development aid on a global, regional and national scale, on economic, technological, social and cultural levels in order to bring about justice with respect to man, society and the earth's natural resources, all of which is expressed in general terms as the preservation and enrichment of life on earth.

However, the insufficient involvement of representatives of the socialist society in the ecumenical discussion left its mark of one-sidedness on the nature of the reports and resultant documents produced by Section VI, in particular on the idea of "limited growth", the interpretation of development in industrialized and industrializing societies from the viewpoint of the crisis in Western civilization, the analysis of what is meant by the "quality of life" and the "sustainable society". Without paying sufficient heed to the way in which humanitarian, sociological, economic, technological, ecological and other problems are being solved in socialist society it is impossible to present a real picture of the processes at work in the world—hence the unwarranted pessimism of the assembly in its judgements of a number of topical issues relating to development.

In future discussions it would be useful to present a better picture of the meaning of the struggle with sin (as described in 1 Jn 2. 16), especially in the sense of the struggle with egoism, with an utilitarian attitude toward life and with moral instability.

In everything regarding the problems of development and the preservation of life, the Russian Orthodox Church sees her role in the service of love, in the inculcation of morality and a conscious sense of responsibility.

(2) We note with satisfaction that the 5th WCC General Assembly responded energetically to present-day world problems. The report and recommendations of Sections V and VI reflected a profound concern for the fate of the world and humanity. These documents rightfully point to the need for all Christians to follow the teachings and example of Christ by lending their support to those who suffer and are oppressed and to give them effective aid. The documents also stress that in the practical realization of this task, Christians must not only be of one spirit, but must join forces with all those who share their concern regarding the resolution of this pressing problem.

In its analysis of the contemporary situation the assembly correctly notes that the battle for human rights is unthinkable without the battle for the liquidation of those conditions which bring about the violation of these rights; that in order to achieve this goal Christians must speak out against unjust structures which trample these rights through economic exploitation, political manipulation, military force and other methods of suppression; that the genuine realization of human rights based on fundamental guarantees of life, the all-round development of the individual, self-determination, the cultural identity of minorities and human dignity can take place only in a genuinely democratic society in which the social structure and the economic system serve the interests of all people irrespective of race, nationality, sex, or social standing.

In this connection we note with satisfaction that the assembly expressed its approval of the Final Act of the Helsinki conference, the basic principles of which correspond in the main to the general Christian understanding of what is required to create a just society.

It is only natural that the WCC considers the right to religious freedom as an object of continuing concern. But in reviewing this problem as presented at the assembly we feel obliged to express our regret that the experience of the Commission of the Churches on International Affairs and the Sankt Pölten consultation on "Human Rights and Christian Responsibility" in analysing

this question did not find proper reflection in the work of the assembly.

We approve of the assembly's condemnation of racism in its various contemporary manifestations and its call to the Churches to participate actively in the struggle against racism both in theological terms and by undertaking practical, concrete measures.

We are profoundly satisfied with the assembly's support of the Programme to Combat Racism, for we are convinced that all Christians without exception must fight against this terrible sin.

(3) We welcome the fact that, for the first time in the history of the ecumenical movement, a large number of women and youth took part in the work of the 5th General Assembly, and also that this representative forum of Christians from all over the world raised its authoritative voice in defence of women's rights. The assembly sees the struggle with sexism as one of WCC's important tasks in the post-assembly period. We only note with regret that when the question of women's rights was discussed at a special plenary session, there were no women Christians from any socialist country present to share their experience and that of their sisters in their society, where many of the problems that are concerns of women in other parts of the world have already been solved. We believe that the WCC must continue its work in this area and we approve of the idea of working out a plan of action designed to improve the position of women in all spheres of life.

We also agree with the decision of the assembly concerning the need to study carefully biblical and theological citations regarding the contributions of men and women in the Church, society and the family, and also with the assembly's concern about perfecting the translations of the Bible in a number of languages with a view to correcting those passages which may give rise to a false picture of a woman. But at the same time we caution against the danger of distorting the real context of Holy Scripture under the guise of the battle against sexism.

(4) A number of resolutions concerning international relations, dealt with in the Programme Unit "Justice and

service" touching on concrete contemporary political problems, was adopted by the assembly. We consider this a positive situation, the result of the WCC's serious and systematic approach to the problems of peacemaking. Naturally the assembly dealt first and foremost with African questions. In the resolution on "Angola: Independence and Intervention" the following declaration of the assembly is important, for it continues to be relevant today. The possible escalation of the conflict in Angola, the assembly report declared, must above all be viewed against the background of developments in South Africa. The increasing pace of militarization in South Africa and present attempts to integrate its military system into the Western defence network have on the whole increased tension in this region. They have also become a subject of international concern and debate. South African intervention in Angola has seriously reduced the chances for a peaceful resolution to the problems in this area.

We also consider significant the special resolution of the assembly which expresses the profound concern of its participants regarding the growing South Africa's nuclear potential, nurtured by a number of Western countries and multinational corporations which reinforces apartheid and entails grave political and military consequences.

In the resolution on "The Middle East" we approve of the assembly's support of the well-known principles for resolving this problem adopted by the United Nations, and also the call for the speediest possible resumption of the Geneva Conference, in which all interested parties should take part, including the Palestinians.

The problem of Jerusalem is part of the whole Middle East question. The assembly's special resolution on this matter is timely in defining the exceptional character of the religious status of the Holy City and the absolute need for considering the interests of all religions represented there in defining the status of Jerusalem.

Naturally the assembly turned to the genuinely tragic situation in certain Latin American countries, where governments virtually ignore elementary

human rights. It is significant that the resolution points to the situation in Chile; though it does not reveal the full essence of the situation there, it does turn the thoughts and feelings of those who read the document to the well-known and horrifying facts of reality in that country.

The value of the resolution on East Timor lies in the fact that the assembly supports the right of the people there to self-determination and calls attention to the plight of refugees and all those who are suffering as a result of the conflict.

The striving to bring a halt to the rapidly increasing qualitative and quantitative growth of armaments and man's emergence into the era of disarmament continues at present to be among the most important problems of Christian peacemakers and all men of good will. This exceptionally important goal is the object of the assembly's resolution on "The International Situation and the Arms Race", which contains valuable suggestions to the new WCC Central Committee: to take measures ensuring that special consultations will take place among the Churches on the subject of disarmament, and to see that disarmament becomes one of the major concerns of the WCC. A special note is made concerning the importance of including calls for action on the part of all WCC members in each of the above-mentioned resolutions.

We would like to single out the resolution on "Disarmament and the Helsinki Agreement" for special comment. In and of itself the first draft of this resolution was of serious significance in calling the attention of WCC members to the importance of the Final Act of the Conference on Security and Cooperation in Europe and to the need for assistance in implementing its ten principles, whose purpose is to define relations between the peoples of Europe, the United States, Canada and, as a result, we hope, all peoples of the world.

This resolution is known to be used by certain participants in the assembly to compromise the Soviet Union, which, it was alleged, was not adhering to Principle VII of the Final Act regarding freedom of religion. We have in mind Dr. Jacques Rossel's amendment.

What, above all, prevented an objective evaluation of this question was the fact that in the course of preparations for the assembly not a single representative of member-Churches from the Soviet Union or from any other socialist country was included in the official presentation at the plenum of the numerous themes on the assembly's programme. As a result the assembly participants had at their disposal primarily information taken from the newsletters *Assembly Target* and *Target* and from the numerous biased addresses of ecclesiastical emigrant leaders from Baltic Republics at various sections and hearings. Representatives of Churches from our country wishing to take part in discussions at assembly plenums on various questions on the agenda were rarely given the opportunity to do so. As a result this could have tended to create a one-sided and nonobjective picture of life in our country in many assembly participants. At the same time representatives of Churches in Western countries were able to provide in their reports a broad range of information on their own life, and they did so.

We would also like to call attention to the fact that after Dr. Rossel's amendment had been proposed it was put to the vote without the proper preliminary discussions. This last circumstance seems all the more impermissible because the essence of the amendment was not previously an object of special study in the WCC, and this, in our view, should have prompted WCC officials to reject the proposed amendment. We should not forget how delicately and attentively these same officials reacted when questions arose concerning other countries and Churches. Moreover we should in all fairness note that among the more than thirty countries which signed the Final Act in Helsinki there were states where serious violations of human rights continue to take place. The assembly, however, did not turn its attention to them.

We were profoundly disappointed by the haste with which the so-called "silence" of the assembly regarding our country was broken, and by the resultant unfriendly spirit which arose.

(5) Yet another document was presented to the assembly—the Declaration

of the Pre-Assembly Youth Conference in Arusha, Tanzania. We welcome this document as a contribution of youth who will eventually be taking up the work of their older brothers and sisters in guiding ecumenical activities. This document is distinguished by the realism with which it poses and reviews acute problems of international relations and the problems of youth. We regret that the document did not receive the attention it undoubtedly deserved. We are convinced that many ideas included in the Arusha Declaration should be developed in the post-assembly period.

(6) Concerning the Programme Unit "Justice and Service", a section of the report of the Committee on WCC Programme Orientation, we react positively to the assembly's desire for the WCC to continue in the post-assembly period to help member-Churches participate in the struggle to liberate those who are the victims of poverty, violence, racial injustice, imbalances of human and natural origin, and estrangement, and for the WCC to continue to be an instrument helping Churches to serve the cause of peace and justice through their spiritual and material resources. The concrete proposals of the report develop this idea.

The following proposals for practical ecumenical service which lie within the sphere of competence of the commission on international affairs are of particular value:

(1) to improve communication and increase the exchange of information between this commission and the agencies of individual Churches and regional ecumenical bodies;

(2) to give priority to the problem of disarmament and discuss it on a broad ecumenical scale;

(3) to continue systematic endeavours leading to the full implementation of the Helsinki Declaration.

In the section on the struggle against racism, the unconditional condemnation of this phenomenon and the expressed conviction that this struggle must be intensified deserve approbation.

The problem of development was justifiably viewed as one of primary importance. In this section we singled out as most consistent the proposals

hat speak of the WCC's duty to help member-Churches change structures of oppression on the national and international level, and also of the need to unmask the negative role of multinational corporations.

Also deserving of approbation is the humanitarian aspect of the section which proposes that Christians respond to human needs through a change in their way of life, both on a personal and corporate level, in accordance with Christian ideals.

(7) We must also turn our attention to the manner in which Section IV (on education) was reviewed and evaluated at the assembly. This problem, which in essence concerns the image of the Christian man, did not, in our view, find a Christian resolution at the assembly. The resultant document shows that its authors consider education least of all as the formation of *the new man, which after God is created in righteousness and true holiness*. (Eph. 4. 24). There is reason to regret that there is no mention in the document of the image of Christ, Who should be the model in forming the Christian personality. Recommendations have been proposed which in themselves are not bad, though they are given without reference to Divine Revelation.

III. General Remarks Concerning the Work of the Assembly

(1) During the prayer meetings and services frequently held during the assembly there was an artificially created atmosphere of exultation which some were inclined to view as the workings of the Holy Spirit. From the Orthodox point of view this can be classified as a return to non-Christian religious mysticism which cannot help in the creation of a genuine, prayerful mood in which believers especially feel that they are brothers and sisters. We welcome the diversity in forms of prayer existing in various Christian traditions, but we do not approve of artificially created experimental forms being thrust on people, nor the fact that at the assembly the ancient liturgical practices of Churches in the catholic tradition were virtually discriminated against.

(2) At many meetings of the 5th

WCC General Assembly in Nairobi, Orthodox participants did not always feel a healthy and brotherly atmosphere surrounding them. It often happened that when resultant documents were being discussed and voted upon, commonly accepted procedural norms were violated when their strict application concerned Orthodox participants. Sometimes the viewpoint of the Orthodox was heard—if they had the chance to express it—but at the same time their ideas and proposed amendments were ignored and remained unadopted. A striking example of this is the recommendation to the Churches in Section V concerning the ordination of women, which prompted a protest from the Orthodox, one that was not given sufficient consideration by the assembly leadership and its Protestant majority.

We are also surprised by the fact that all the main reports at the assembly were presented by its Protestant participants, as a result of which the voice of the Orthodox was not heard in the presentation and elaboration of the assembly's basic theme: "Jesus Christ Frees and Unites."

This inattentive attitude toward the opinions of Orthodox participants truly troubles us, for we look on the WCC as a community of Churches of the Eastern and Western traditions. Recognizing at the same time the quantitative minority of Orthodox among their Protestant brethren, we understand that in discussions or in voting it is an easy matter to collect an arithmetical majority of votes of Protestant Christians. We are faced with the question whether this is right within the interconfessional family of the WCC. Does this not explain why Orthodox Churches so often ignore documents drawn up by the Protestant majority in the World Council? Is it useful for ecumenism to consider arithmetical majority without considering confessional balance?

(3) The development of the major theme of the assembly was to a certain degree limited by a one-sided approach. As we have already said, no representatives of Christian Churches from socialist countries were included among those who read reports on the main problems of the assembly programme.

At the same time, an attempt was made—not without the encouragement of certain WCC officials—to substitute the voice of Russian Orthodox Church delegates with that of ecclesiastical dissidents whose relations with ecclesiastical authorities are strained and who do not share the mood of the great majority of Church members.

In this connection we cannot ignore the tendency in the WCC to deal directly with such people bypassing Church leadership, which we regard as an overt or covert distrust of our Church Authority or an attempt to sow distrust. In all seriousness we must call the attention of the WCC leadership to the fact that such dealings, which could, to a certain degree, undermine the norms of principle that govern the life of our Local Church or weaken her inner unity, may lead to a weakening of our ties with the WCC.

(4) We also observed attempts at the assembly to discredit our country in the eyes of African and world opinion as a state where ostensibly human rights cannot receive their full expression. This biased attitude stood out particularly in comparison with the discussion of human rights in other countries.

(5) Many important decisions were adopted by the assembly without thorough discussion and without sufficiently comprehensive study. An example of this is the haste with which plenary sessions accepted reports of sections which are programmatic for the future activity of the WCC. In our opinion the assembly leadership had sufficient time at its disposal to carry out such discussions.

(6) Orthodox (and not only Orthodox) delegates were unpleasantly surprised by the exclusion of universal Christian symbols in the assembly decorations.

* * *

The Holy Synod of the Russian Orthodox Church, recognizing the fact that the WCC is an organization of Churches and Christian communities which differ tremendously in their historical background and their perception of Christ's teachings, a fact which

undoubtedly gives rise to many difficulties in the organization of WCC assemblies, judges the work of the 5th General Assembly in Nairobi as, on the whole, a success, and its results of major significance for the further activities of the WCC.

This evaluation and the ideas presented here, including critical remarks, stem from a sincere desire to make a contribution to the creation of a universal Christian brotherhood, which is in fact what the family of Churches united in the WCC represents. The Holy Synod hopes that its remarks will be received in a spirit of brotherly love and given due attention. In its turn the Russian Orthodox Church, despite her disagreement with certain negative aspects of the assembly, continues to value her participation in this ecumenical council. And so, following the lead of those who participated in the 1st WCC assembly in Amsterdam, we wish to repeat to our brothers and sisters in the WCC, "We have decided to stick together!"

We request that the full text of this letter be shared with all member-Churches of the WCC and that it be published in *The Ecumenical Review*.

With brotherly love in Christ,

+ PIMEN, Patriarch
of Moscow and All Russia

MEMBERS OF THE HOLY SYNOD:

+ NIKODIM, Metropolitan
of Leningrad and Novgorod
Patriarchal Exarch to Western Europe

+ FILARET, Metropolitan
of Kiev and Galich
Patriarchal Exarch to the Ukraine

+ SERAFIM, Metropolitan
of Krutitsy and Kolomna

+ YUVENALIY, Metropolitan
of Tula and Belev

+ PALLADIY, Archbishop
of Zhitomir and Ovruch

+ VARFOLOMEI, Archbishop
of Tashkent and Central Asia

+ IRINEI, Bishop
of Ufa and Sterlitamak

+ ALEKSIY, Metropolitan
of Tallinn and Estonia

Chancellor of the Moscow Patriarchate

March 3, 1976
Moscow



"LET ALL MORTAL FLESH HOLD ITS PEACE"



Great Blessing of Waters by His Holiness Patriarch Pimen in the Patriarchal Epiphany Cathedral, Epiphany Day, January 19, 1976

See p. 18.



Metropolitan Johannes of Helsingfors with Metropolitan Aleksi of Tallinn and Estonia, October 11, 1976

Session of the Holy Synod Commission on Problems of Christian Unity and Inter-Church Relations

From February 26 to 27, 1976, the Holy Synod Commission on Problems of Christian Unity and Inter-Church Relations of the Russian Orthodox Church met in the Trinity-St. Sergiy Lavra. The meeting was headed by its chairman, Metropolitan Nikodim of Leningrad and Novgorod, Patriarchal Exarch to Western Europe.

Invited to participate in the session were also theologians who are not members of the commission; some of them were delegates of the Russian

Orthodox Church to the 5th General Assembly of the World Council of Churches in Nairobi.

In compliance with the decision of the Holy Synod, the commission analyzed the work of the WCC 5th Assembly and examined its resultant documents. The results achieved by the meeting were included in the report of the chairman, Metropolitan Nikodim of Leningrad and Novgorod, to His Holiness Patriarch Pimen of Moscow and All Russia and to the Holy Synod.

I N B R I E F

On February 11, 1976, Ambassador Ulrich Sahn of the Federal Republic of Germany gave a luncheon at the FRG Embassy. Invited to the luncheon were Metropolitan Yuvenaliy of Tula and Belev, Head of the Department of External Church Relations, and Archpriest Prof. Nikolai Gundyayev, deputy head of the department.

* * *

The 3rd All-Union Conference of the USSR-Greece Friendship Society was held in Moscow on February 19, 1976. Participating in the conference was Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, in his capacity as vice-president of the society. He took the floor in the discussion of the report by the president, Academician B. A. Rybakov. Metro-

politan Filaret was reelected the society's vice-president. Among other society members Metropolitan Filaret was awarded the Honorary Diploma of the Union of the Soviet Friendship Societies for cultural relations with foreign countries for actively contributing to the activities of the USSR-Greece Society and strengthening friendship and cooperation between the peoples of the Soviet Union and Greece.

* * *

On March 1, 1976, in accordance with the decision of the Holy Synod of February 16, 1976, Hegumen Panteleimon Dolganov, member of the Russian Orthodox Mission in Jerusalem, and Protodeacon Vladimir Romanov, the mission's secretary, departed for Jerusalem to take up their posts.



Services Conducted by His Holiness Patriarch PIMEN

J A N U A R Y

January 15(2), the Feast of St. Serafim of Sarov, the Miracle Worker. His Holiness Patriarch Pimen attended Divine Liturgy in the Domestic Chapel of the Vladimir Icon of the Mother of God at the Moscow Patriarchate. On the eve, His Holiness conducted All-Night Vigil with the reading of the Akathistos to St. Serafim in the Moscow Church of St. Elijah the Prophet, Obyedensky Lane, where there is a deeply revered icon of the saint.

January 18(5), 30th Sunday after Pentecost, the eve of Epiphany (Baptism of Our Lord). His Holiness Patriarch Pimen celebrated Divine Liturgy and, on the eve, conducted All-Night Vigil in the Patriarchal Cathedral of the Epiphany.

January 19(6), the Feast of the Baptism of Our Lord, Epiphany. His Holiness Patriarch Pimen celebrated Divine Liturgy and, on the eve, conducted All-Night Vigil in the Patriarchal Cathedral of the Epiphany.

After Liturgy, on the eve and on the feast day itself, Patriarch Pimen conducted the Office for the Great Blessing of Waters.

F E B R U A R Y

February 15(2), the Feast of the Presentation of Our Lord. His Holiness the Patriarch celebrated Divine Liturgy and, on the eve, conducted All-Night Vigil in the Patriarchal Cathedral of the Epiphany.

February 18(5), the Feast of the Icon of the Mother of God "Seeking of the Lost". On the eve, His Holiness Patriarch Pimen conducted All-Night Vigil with the reading of the akathistos to the Mother of God in the Patriarchal Cathedral.

February 25(12), the Feast of St. Aleksiy of Moscow, the Miracle Worker, and the Feast of the Iberian Icon of the Mother of God. On the eve, His Holiness

Patriarch Pimen officiated at All-Night Vigil together with Metropolitan Nikodim of Leningrad and Novgorod, Patriarchal Exarch to Western Europe; Metropolitan Aleksiy of Tallinn and Estonia; Metropolitan Yuvenaliy of Tula and Belev, in the Patriarchal Cathedral where there is the shrine of St. Aleksiy. Divine Liturgy was concelebrated by His Holiness the Patriarch with the same hierarchs and Metropolitan Antoniy of Minsk and Byelorussia. During Liturgy the Ektene for the Dead was said for His Holiness Patriarch Aleksiy (†April 17, 1970).

M A R C H

March 7 (February 23), Cheese-Fare Sunday, of Forgiveness. Patriarch Pimen attended evening service in the Patriarchal Cathedral. With his blessing Protopresbyter Vitaliy Borovoy, dean of the cathedral, read the prayer for the beginning of Lent. After the service Patriarch Pimen preached a sermon, which was followed by the Rite of Forgiveness; the clergy and the worshippers came up to His Holiness for forgiveness and blessing.

March 8 (February 24) and March 9 (February 25), Monday and Tuesday of the first week in Lent. In the evening, His Holiness Patriarch Pimen read the Great Canon of St. Andrew of Crete at the Great Compline in the Patriarchal Cathedral.

March 10 (February 26), Wednesday of the first week in Lent, His Holiness celebrated the Liturgy of the Pre-sanctified in the Patriarchal Cathedral. In the evening of that day and on

March 11 (February 27), Thursday of the first week in Lent, His Holiness, Patriarch Pimen read the Great Canon of St. Andrew of Crete in the refectory church of the Trinity-St. Sergiy Lavra.

March 12 (February 28), Friday of the first week in Lent. Patriarch Pimen celebrated the Liturgy of the Pre-sanctified in the same church.

A Brotherly Meeting in the Athos Podvorye

In one of the most picturesque corners of the environs of Moscow, among snow-clad trees, there stands an ancient 15th century church dedicated to the Transfiguration of our Lord located in the podvorye of the Russian St. Panteleimon Monastery of Mount Athos. On a clear, frosty morning of February 1, 1976, the church bells rang solemnly to greet one of the oldest inhabitants of the Russian St. Panteleimon Monastery, Hierodeacon David Tsuber*, who has spent nearly fifty years under monastic obedience on Holy Mount Athos.

The spiritual link between the Russian St. Panteleimon Monastery and the Mother Church in its native land, their Christian love for each other and unity in prayer, find expression in Divine Liturgy, which transcended space and time to unite the Athos monks and the devout Russian people who filled the podvorye church that Sunday.

On that day, the 23rd Sunday after Pentecost, the Athos monk, Hierodeacon David took part in divine service. The Liturgy was led by Archimandrite Anastasiy, the dean of the podvorye.

The prayers and petitions rang out in Church Slavonic and in Greek. The priests and parishioners prayed for Archimandrite Avel, the Holy Hegumen of the Russian St. Panteleimon Monastery, and all his brothers in Christ. Every believer knows that the monks on Mount Athos, the earthly home of the Mother of God, were also praying for those living in their native Russian land.

The church in Lukino was always filled with worshippers but it seems that they come with special warmth since it has been named the Athonite podvorye. As a rule, after each Liturgy, the devout remain in the church for a long time either to order a moleben or simply to pray before the icon of St. Panteleimon, the Great Martyr and Healer.



Archimandrite Anastasiy blessing the congregation with the icon of St. Panteleimon the Great Martyr and Healer

Archimandrite Anastasiy presented the guest, Hierodeacon David from Mount Athos, to the parishioners. The hierodeacon had brought, as a blessing from Mount Athos to the church, an icon of St. Panteleimon painted on a carved marble slab. Father Anastasiy blessed the flock with this holy icon.

Hierodeacon David expressed sincere gratitude to Patriarch Pimen and the Holy Synod for their concern about Holy Mount Athos, a concern which expressed itself particularly in the restoration of the pious Russian tradition by opening the podvorye, and also for the honour accorded him to pray in this holy place.

At the end of Liturgy, Hierodeacon David was invited to a brotherly meal with the monks of the podvorye. The discussion at the meal was warm and animated and dealt with monastic customs and life on Mount Athos.

* On Hierodeacon David's visit to Moscow, see "JMP", 1976, No. 3, p. 4.



Patriarchal Exarch's Visit to the Odessa Seminary

Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, visited the Odessa Dormition Monastery and Odessa Theological Seminary, from January 30 to February 2, 1976.

Metropolitan Sergiy of Kherson and Odessa with the seminary rector, Archpriest Aleksandr Kravchenko, acting assistant rector, Archpriest Leonid Ne-

Above: Metropolitan Filaret with Metropolitan Sergiy and seminary faculty members

On the same day, the guest examined the memorial museum in honour of His Holiness Patriarch Aleksiy in the patriarchal residence in Lukino. Father David particularly noted the modest nature of Patriarch Aleksiy's life, the whole of which was one long and devout service to Holy Church.

Hierodeacon David parted warmly with the podvorye dean and with the brothers, and on the next day, February 2, he departed for Mount Athos.

Hieromonk AGAFANGEL GAVRILOV

daikhleba, and acting diocesan board secretary, Archpriest Simeon Bozhok, were at the airport to welcome the distinguished guest.

At noon, Metropolitan Filaret accompanied by Metropolitan Sergiy made a tour of the seminary premises and acquainted himself with the students' life. Archpriest Kravchenko, the rector, greeted Metropolitan Filaret noting that the metropolitan was an Odessa seminary alumnus himself. He wished him good health and success in his episcopal work on behalf of the faculty and students.

The two metropolitans followed an Old Testament lesson of the third-year class and a USSR History lesson of the second-year class.

Later in the day, Metropolitan Filaret talked to the faculty and students on the 5th WCC General Assembly held in Nairobi, Kenya, from November 23 to December 10, 1975. A question-and-answer period followed, and in conclusion Metropolitan Sergiy cordially thanked the Patriarchal Exarch on behalf of the audience.

Early on Saturday, January 31, the seminary administrative staff paid a formal call on Metropolitan Filaret. Later in the day, His Eminence met

the teaching staff together with Metropolitan Sergiy. The Patriarchal Exarch to the Ukraine made a few edifying remarks and wished them God's help in educating worthy pastors of Christ's Church and patriots. Metropolitan Sergiy, speaking next, expressed his thanks to the Patriarchal Exarch and said that both the administration and students contribute to ecumenism by participating in encounters with foreign guests who come to the seminary.

A reception attended by the seminary administrative staff was held by the rector for Metropolitan Filaret.

Later in the day, Metropolitan Filaret with Metropolitan Sergiy conducted All-Night Vigil in the monastery's St. Nicholas Church. The next day, February 1, 32nd Sunday after Pentecost, they concelebrated Divine Liturgy in the Dormition Cathedral. Metropolitan Sergiy thanked the Patriarchal Exarch for his visit and the joy of communion in prayer in an address delivered after dismissal. In response, Metropolitan Filaret expressed his gratitude for the

warm reception and hospitality. Then His Eminence preached a sermon on love of Christ.

On Sunday afternoon, Metropolitan Sergiy received Metropolitan Filaret at his residence. The seminary administrative staff and the cathedral dean, Archpriest S. Bozhok, were also present.

The Patriarchal Exarch made the following entry in the Visitors Book: "February 1, 1976. It was a great joy to visit the Odessa seminary on its thirtieth anniversary and talk to the faculty and students. May God bless the new rector, Archpriest A. Kravchenko, and give him divine help in educating worthy clergymen for our Holy Church. And may God's benediction be forever on this institution of theological training.

+ *Filaret, Metropolitan of Kiev and Galich, Patriarchal Exarch to the Ukraine.*

AVENIR OSIPOVICH, Secretary of the OTS Administrative Board



Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, and Metropolitan Sergiy of Kherson and Odessa conducting moleben before the Kasperovskaya icon of the Mother of God in Odessa's Dormition Cathedral, February 1, 1976

The Icon of the Resurrection of Our Lord from the MTA Church Archaeological Collection



It is impossible to apprehend the mystery of the Resurrection without the spiritual transformation of human nature. Only then does the spirit find strength to conquer time, and space, leave the visible world and approach that which is hidden in purity and mystery from the eyes of history. And it is only through a full spiritual life that we may become partakers in the "renewal of the Resurrection". Not for nothing do the Holy Fathers always stress that if Christ descends into Hell, descend thou with Him, and learn the mysteries of Christ that are hidden there¹. It is from such spiritual experience in the Early Church that arose the iconographical canons of the Resurrection of Christ, also known as the Descent into Hell, which had taken shape in ecclesiastical art by the 6th century.

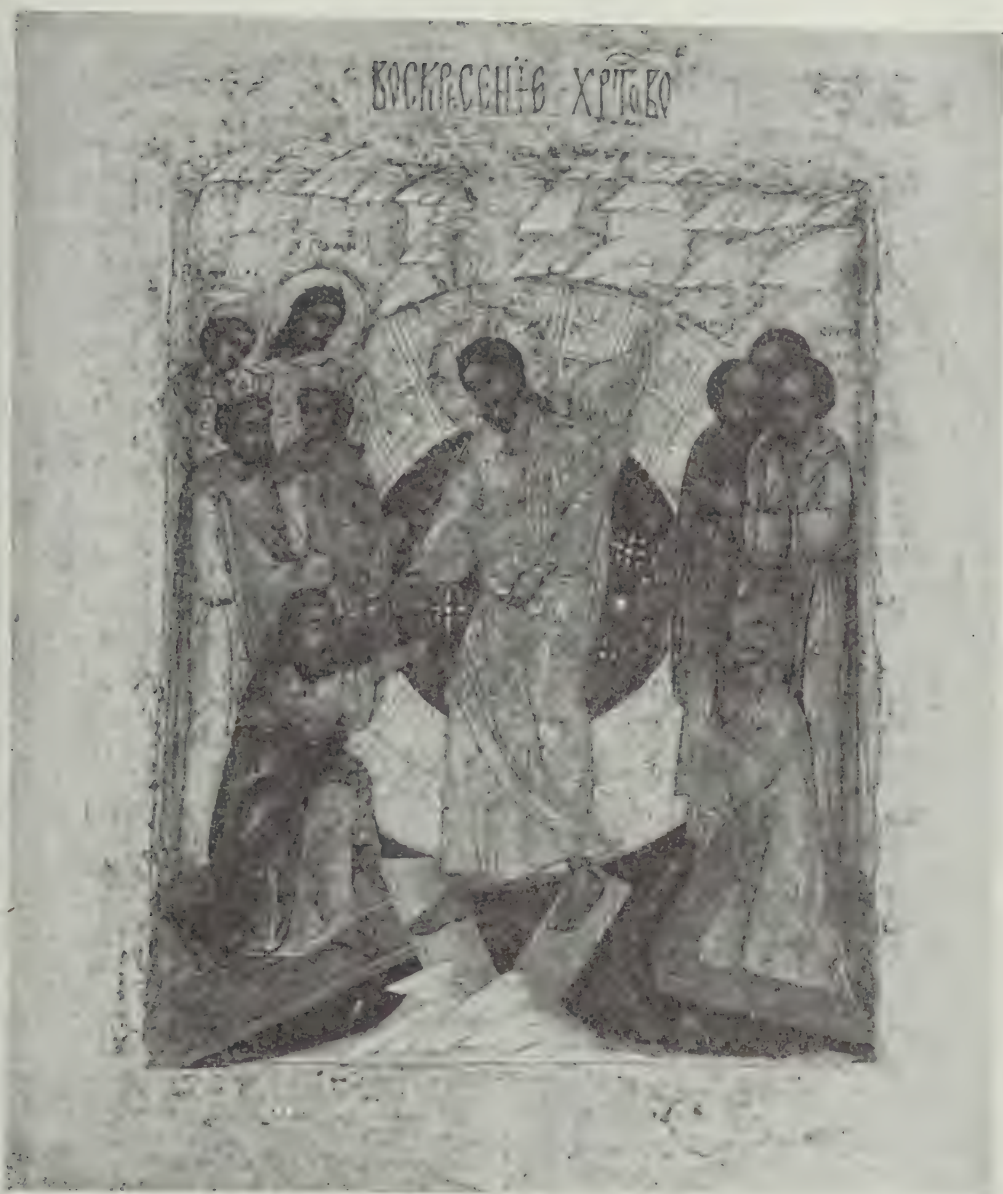
The first Christians approached the experience of Christ's Resurrection through symbols which gave rise within them to the awareness of being partakers in the Universal Pascha: *For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at His coming* (1 Cor. 15. 22-23). In the first centuries of Christianity depictive symbolism derived chiefly from an active perception of the Resurrection, for *if Christ be not risen, then is our preaching vain, and your faith is also vain... But now is Christ risen from the dead, and become the firstfruits of them that slept* (1 Cor. 15. 14, 20). It was a strictly-conceived world of symbols, suffused with true faith in the Risen Christ, of striking inner power in spite of the simplicity with which the image of the Resurrection is given artistic expression. The witness of faith was always held in higher regard than outward witness, for the former arises in the profoundest depths of the soul.

One of the basic symbols of Christ's Resurrection is the depiction of the Prophet Jonas. The Saviour spoke of

His Resurrection as *the sign of the prophet Jonas: for as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth* (Mt. 12. 39-40). The depiction of the Prophet Jonas leads the believer to an understanding of the mystery of the Death and Resurrection. It is for this reason that the Church sings: "Thou didst descend into the nethermost parts of the earth, O Christ, and didst shatter the bonds eternal which held the prisoners in captivity: and after three days thou didst rise again from the grave, like Jonas from the whale"².

The development of early Christian symbolism logically led to the formation of a new way of depicting the Mystery of the Resurrection, the Mystery of the Pascha, a way which bore witness to the great spiritual wisdom and grace-filled daring which through iconography marked the spiritual transformation that took place in the depth of creation, far beyond the scope of mere reason. The spiritual experience accumulated by the Church enabled her to find depictive forms capable of expressing that which lies beyond our emotional and rational perception; that of which the Gospels are silent, as of a great mystery; that of which St. Peter announced to the world so briefly: *Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: by which also he went and preached unto the spirits in prison* (1 Pet. 3. 18-19).

The connection between the development of the iconography and the Church's liturgical experience is evident. The service for Holy Saturday and the Paschal Canon both recreate in the souls the image of "the otherworldly essence of the Resurrection"³—the descent into Hell. As this part of the service is sung, man experiences the "renewal of the Resurrection", and arrives at a mystical union



Christ's Resurrection (Descent into Hell)

16th century icon in the MTA Church Archaeological Collection

with Christ to the extent that within him he becomes a true witness to the descent "into the nethermost parts of the earth". "Though Thou didst descend into the grave, O Deathless One, yet didst Thou annihilate the power of Hell, and didst rise again as Conqueror, O Christ God, announcing unto the Myrrh-bearing Women: Rejoice! and giving peace unto Thine Apostles, and bestowing Resurrection upon the fallen."⁴

Through the inner experience of the image of the descent into Hell received from the liturgy and illumined by the light-bearing power of the Saviour, the soul acquires the ability to see the yawning Gates of Hell, wailing in horrendous trembling: "Woe is me if only I had not accepted Him that was born of Mary; for He came to me and destroyed my power; He shattered the gates of brass; the souls that I used to hold has this God now raised"⁵.

The icon of the Descent into Hell is in complete harmony with these images from the liturgy. Until the 17th century it retained its canonical purity as regards colour and compositional design. The clarity of the theological vision expressed in it is equally removed from rationalistic schematism and from idle fancy, where what lacks in spiritual experience is made up for by mere narration.

The Descent into Hell [see p. 23] in the MTA Church Archaeological Collection (CAC) is a characteristic example of artistic fidelity to the canons which have developed, in a spirit of true obedience to the Church. In spite of its small size, it is striking in the impression of monumental greatness conveyed by the compositional design, which corresponds to the canticles from Matins for Holy Saturday, where the Saviour is depicted as the True Spiritual Sun and the Hypostatic Unwaning Light: "O Bearer of the Light of Righteousness, Thou hast gone down beneath the earth and hast raised up the dead as if from sleep, driving out all the darkness in hell"⁶. "O Saviour, Sun of Righteousness, Thou dost go down beneath the earth. Wherefore the Moon, She-Who-Bore-Thee, goes into eclipse of grief deprived of seeing Thee"⁷. "Wicked hell trembled when he saw Thee, O immortal Sun of Glory, and he gave back in all haste those in bonds"⁸.

The Lord as the Maker of Light is depicted on the icon surrounded by the shining *doxa*, the glory of God, in the form of a mandorla—three concentric circles. The first one is dark-blue, with sparkling golden cross-shaped stars, given an inner rhythmic tonality by lines of highlights. The two white larger circles are intersected with golden rays and seem to pulsate with the sparkle of golden stars. In the centre of the mandorla stands our Lord Jesus Christ. His deep-red paschal gown, decorated with gold hatching, is devoid of heavy earthly volume. It stresses the spirituality of the Resurrected Body for *flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption* (1 Cor. 15. 50).

According to St. Macarius the Great, the radiance of the light of the Resur-

rection transfigures not only the soul but also the body of man during his earthly life. The bodies of the saints become partakers in the glory of God and begin to shine. Ascetic practices in Eastern monasticism, especially adherents of Hesychasm (14th century), helped to overcome the growing tendency towards volume in icon-painting. In ecclesiastical art, which was significantly influenced by Hesychasm, the bodies of the saints seem truly transfigured by the Uncreated Light.

In the CAC icon of the Descent into Hell we find a deliberate emphasizing of the contrast between the radiance of the Saviour's Body and the still unilluminated and seemingly heavy figures of our first parents, Adam and Eve, being led out of Hell. St. Macarius the Great, one of the earliest forerunners of Hesychasm (4th-5th century) taught that the bodies of those who are partakers in sin become bodies and parts of darkness. In icon-painting this is expressed through a thickening of the colour, especially evident in comparison with the Body of the Risen Christ, which seems to be woven from the finest lines of light. St. Iosif Volotsky considered it essential for an icon-painter to lift up his mind and heart to the Immaterial and Divine Light in order for the image he paints to be a true means of raising us to the Immaterial Prototype. This idea is also clearly expressed in the cantic: "Let us purify our senses and we shall behold Christ, radiant with the light ineffable of the Resurrection, and shall hear Him say, in accents clear: Rejoice! as we sing the song of victory"⁹. Stressing the colour of the decorative line "the icon-painter," wrote Father Pavel Florensky, "pays deliberate attention to it, although it corresponds to nothing that is physically visible... The decorative lines express the metaphysical scheme and dynamics of a given object with greater force than its visible lines, but of themselves they are quite invisible and by being drawn in on the icon they are intended, in the painter's conception, to convey the wholeness of the work to the eye of the beholder, the lines along which the eye will move in its contemplation of the icon."¹⁰

This is the way in which the master worked who painted the icon of the Descent into Hell which is now under discussion. The fine strokes on the Saviour's gown harmonize with the immaterial light of the mandorla. The image corresponds to the meaning of the canticles in the liturgy which praise the Sun of Glory, descended into Hell: "O how great is yonder joy! O how great is this sweetness! Jesus has filled those in hell with it having flashed forth light into the dark depths" ¹¹.

On one of the other CAC icons of the Resurrection (the Descent into Hell), the mandorla is composed entirely of angelic faces.

On the 17th century icon from a festal row, Kostroma school, [see inside front cover]—the mandorla is almond shaped, which gives an especial dynamism to the lower part of the composition: the Gates of Hell seem to be collapsing with a terrible grinding sound ("today hell groaning cries aloud") before the Divine Light descending towards them.

But it is only in the first icon under discussion that the mandorla is perceived fundamentally as a metaphor for the Sun of Righteousness, conveyed through the holy symbol of the image. The other two depict different aspects of the symbolic expression of the Divine Glory, which demonstrates yet again the significance of the canons as the source of the icon-painter's creative freedom.

The spiritual meaning of Christ's Resurrection is too profound for our perception and no univalent expression can be found through the art of this world; it is for this reason that in spite of being founded on one single set of canons, many different ways of interpreting them arose in the Middle Ages. The Prototype was achieved through the totality of its reflections. This is the meaning of the development of iconographical types in the canonical spirit, as opposed to the "idle fancies" which started to encroach on icon-painting in the 17th century.

Each detail in the icons, true to the canons, has its own meaning. The scroll in the left hand of the Saviour is the symbol of the sermon on the Resurrec-

tion in Hell. The torn scroll symbolizes the destruction of the "list of our sins".

Often a cross is depicted in the left hand of the Risen Christ, symbol of victory over the powers of Hell and Death: "No sooner had the wood of Thy Cross been set up, O Christ our Lord, than the foundations of Death were shaken, For that which hell had swallowed eagerly, it let go in trembling" ¹².

One of the most permanent details of the canons is the destruction of the Gates of Hell so often mentioned in the Old Testament, which fall crosswise. *Have the gates of death been opened unto thee? or hast thou seen the doors of the shadow of death?* (Job. 38. 17), says the Lord to Job. *For thou hast power of life and death: thou leadest to the gates of hell, and bringest up again* (Wis. Sol. 16. 13). The idea of the passage to the life beyond the grave, expressed in the symbol of indestructible gates is one of the most earliest mystical images from man's religious experience, with his eternal fear of "the place which has an entrance but no exit, a way in, though no way back again, to the halls which never see the light of day, where hunger is satisfied by dust and mire, where light is never seen, where the shades of the dead move in darkness, winged like birds" ¹³. The Psalmist, who sees into secrets, also mentions these gates. For the Prophet David beyond the *gates of death* (Ps. 9. 13) man enters the darkness of being bereft of God, from which there is no exit: *For in death there is no remembrance of thee: in the grave who shall give thee thanks?* (Ps. 6. 5). All the greater is the joy of the Pascha: the boundaries of Death are destroyed, and the way of Resurrection is opened to man, the Sun "that setteth not" shines forth in the darkness. This is the reason for the frequent references in the canticles to the destruction of the Gates of Hell: "Thou didst descent into the nethermost parts of the earth, and didst shatter the bonds eternal", "through the fear of Thee the Gates of Death swung open", "I will lead you forth, breaking open the Gates of Death", "Coming down to the dead Thou struck Hell dead and tore down the Gates and bonds of Death".

In the CAC icon of the Descent into Hell the gates are being trampled by the Saviour. The Divine Light shines through into the bottomless pit of Hell. The icon-painter stresses the contrast between the bright, shining mandorla and the dark, gloomy gaping chasm of Hell into which the fallen gates are plunging. Nevertheless colour for the icon-painter is not merely a symbolic convention; it conveys not only the reality of the image, but is conceived as united with the reality which it depicts.

The Gospel of Nicodemus, which circulated widely in mediaeval times, bears witness to the same profound experience of light and darkness as it recounts how at the midnight hour into those dark places shone the light, shining like the sun, and all saw each other, and at that moment Abraham, the Patriarchs and the Prophets, full of joy, said to one another: "This light is from the Great Light"¹⁴.

According to a detail introduced in the 11th century, the keys and nails from the destroyed gates are depicted in the dark chasm of Hell, falling down into the pit. From above and below, the yawning chasm of Hell is framed by conventionally depicted cliffs.

On the 17th century icon of the Kostroma school there are more details known to us from 14th and 15th century icons, the time when the canons of the Descent into Hell were being perfected. Such, for instance, are the symbolically depicted images of the "casting down" and the "beating" of the demons by angels, and the solemn procession of the righteous.

In early depictions of the subject, for instance, in miniatures from Byzantine psalters, Hell is depicted through the image of a human figure of gigantic proportions. Before the 10th century it was Satan, bound in chains. On the Kostroma icon, Hell is depicted (under the influence of Western icon-painting) as a monstrous head with many faces and with an unusual beard of markedly grotesque form.

The 16th century CAC icon, however, has none of these details. The lack of all these details in the depiction of Hell, which is conveyed by means of

colour alone, gives nevertheless a strong mystical feeling of the hopelessness of the darkness of the underworld.

The figure of our Risen Lord, Jesus Christ, on the 16th century icon is on a larger scale as compared with those of the righteous men of the Old Testament being led out of Hell. According to the canons, the Saviour is depicted lifting with His right hand our first father, Adam. In the bottom righthand corner is traditionally placed the bent figure of our first mother, Eve. "O my Saviour, the Sacrifice living and unslain! When, as God, Thou, of Thine own will, hadst offered up Thyself unto the Father, Thou didst raise up with Thee also, in that Thou Thyself didst rise from the grave, Adam, the father of our race."¹⁵ On some icons the Saviour is depicted as leading forth Adam, with His right hand and Eve with His left, from Hell.

On the left, over Adam, we see the Psalmist David and King Solomon the Wise clad in regal garments. In the top row are the Prophet Daniel and St. John the Baptist, who was introduced into the iconography not later than the 10th-11th century. Usually St. John the Baptist was placed at the head of the multitude of righteous from the Old Testament, bearing witness to the descent of our Lord Jesus Christ into Hell.

On the right, over the image of Eve, stands the Prophet Moses the Seer of God, and two other Prophets in reddish-brown robes. (In other compositions the High Priest Aaron, our forefather Abel—the first martyr for the Truth—or our forefather Noah were sometimes depicted.)

The composition of the 16th century icon under discussion is distinguished by its severely laconic quality. Limited by the smallness of his board, the icon-painter concentrated on conveying the most important thing: showing through the holy symbol the moment of descent into Hell of the Unwaning Light, leading forth the souls of the righteous. From the 17th century the opposite tendency grew stronger and stronger: to show as much as possible, whatever the size of the icon, which resulted in the gradual loss of integrity

NEWS FROM DIOCESES

The Diocese of Leningrad. In 1975, Metropolitan Nikodim of Leningrad and Novgorod, Patriarchal Exarch to Western Europe, officiated at divine services in the Leningrad St. Nicholas and the Epiphany Cathedral, Holy Trinity Cathedral of the St. Aleksandr Nevsky Lavra, St. John the Divine Church of the Leningrad Theological Academy and Seminary, in the Domestic Chapel of the Dormition at the metropolitan's residence, as well as in other cathedrals and churches of the diocese.

On March 20, Thursday of the first week in Lent, Metropolitan Nikodim conducted Great Compline with the reading of the Great Canon of St. Andrew of Crete in the Leningrad Cathedral of St. Vladimir.

On March 28, Friday of the second week in Lent, His Eminence celebrated the Liturgy of the Presanctified in Holy Trinity Church (popularly known as Kulich i Paskha) in Leningrad.

On March 29, Saturday, Metropolitan Nikodim conducted All-Night Vigil in the Leningrad Church of the Smolensk Icon of the Mother of God, and on the next day, the second Sunday in Lent, His Eminence celebrated Divine Liturgy in the Leningrad Cathedral of the Saviour and the Transfiguration of Our Lord.

On May 6, Easter Tuesday, Metropolitan Nikodim celebrated Divine Liturgy in the Leningrad Cathedral of St. Vladimir, and on May

7—in the Leningrad Cathedral of the Transfiguration of Our Lord.

On June 11, Apodosis of Easter, His Eminence celebrated Divine Liturgy in St. Nicholas Church, Bolshaya Okhta, Leningrad.

On July 11, the eve of the Feast of Sts. Peter and Paul, His Eminence conducted All-Night Vigil in St. Paul Cathedral, Gatchina, and on the feast itself, July 12, he celebrated Divine Liturgy in Sts. Peter and Paul Church, Vyritsa Settlement, Gatchina District.

On July 20, the eve of the Feast of the Kazan Icon of the Mother of God, Metropolitan Nikodim conducted All-Night Vigil and on July 21, the feast itself, celebrated Divine Liturgy in the Leningrad Cathedral of St. Vladimir.

On July 28, the Feast of St. Vladimir, Equal to the Apostles, Metropolitan Nikodim celebrated Divine Liturgy in the same cathedral.

On August 1, the Feast of the Invention of the Relics of St. Serafim of Sarov, the Miracle Worker, His Eminence celebrated Divine Liturgy in the Leningrad Church of St. Serafim.

On August 4, the eve of the Feast of the Icon of the Mother of God "Consolation of All the Afflicted" (with coins), All-Night Vigil and, on August 5, the feast itself, Divine Liturgy was celebrated by Metropolitan Nikodim in the Leningrad Church of the Smolensk Icon of the Mother of God.

and monumentality of the image and a certain fussiness of composition.

The iconographical canons of the Descent into Hell are the fruits of the collective apprehension of the Resurrection, come to their ripeness in the Orthodox consciousness.

This crowning glory of Christian iconography, the Icon of the Resurrection of Christ or the Descent into Hell, arose from the living experience of the Early and New Church, and leads on the soul to partake in the Mystery of the Resurrection. The Resurrection of Christ transfigured mankind, which had descended into the bottomless pit of sin. The ancient fear of Death was replaced by the joy of the Pascha. The Heavenly Adam had freed from Hell the first Adam. Christ had shone forth in the darkness.

VLADIMIR IVANOV

NOTES

¹ St. Gregory the Theologian. *Tvorenia* (Works), Published by Soikin, St. Petersburg, Vol. 1, p. 677.

^{2,4,9,15} *Service Book of the Holy Orthodox-Catholic Apostolic Church...* by Isabel Florence Hapgood, N. Y., 1922, pp. 229, 230, 227.

^{5,6,7,8,11} *Holy Week As Sung in the Orthodox Church* [by Mother Mary], Bussy-en-Othe, 1969, pp. 144, 124, 125, 129, 119.

¹² *The Festal Menaion* by Mother Mary, London, 1969, pp. 141-142.

³ L. Uspensky, "Pravoslavnye icony Paskhi" (Orthodox Icons of the Pascha), *Vestnik russkogo zapadno-evropeiskogo Patriarshego ekzarkhata* (Messenger de l'Exarchat du Patriarche Russe en Europe Occidentale), 1952, No. 10, p. 28.

¹⁰ Father Pavel Florensky, "Obratnaya perspektiva" ⁸ (Reverse Perspective), *Trudy po znakovym sistemam* (Studies in Semiological Systems), Tartu, 1967, Series 3, p. 383.

¹³ Z. A. Ragozin, *Istoria Khaldei* (The History of the Chaldeans), St. Petersburg, 1903, p. 391.

¹⁴ Archimandrite Nikon, "Soshestviye Khrista Spasitelya vo ad" (The Descent of Christ our Saviour into Hell), *Dushepoleznoye chteniye* (Edifying Reading), p. 665.



Metropolitan Nikodim of Leningrad and Novgorod celebrating Divine Liturgy in the Holy Trinity Cathedral of St. Aleksandr Nevsky Lavra, Leningrad

On August 18, All-Night Vigil and, on August 19, the Feast of the Transfiguration of Our Lord, Divine Liturgy was celebrated by Metropolitan Nikodim in the Leningrad Cathedral of the Transfiguration of Our Lord.

The Diocese of Alma-Ata. On Saturday, December 27, 1975, the clergy and flock of St. Nicholas Cathedral in Alma-Ata solemnly welcomed the new archpastor—Bishop Serafim of Alma-Ata and Kazakhstan—before All-Night Vigil. Bishop Serafim was greeted by the dean, Archpriest Stefan Teodorovich.

After the service Bishop Serafim addressed his new flock:

"In these minutes which are so sacred to me I firmly believe that both I and you will always be guided by the grace of God, and we shall be worthy to fulfill our Christian duty. In an epistle to the Smyrnaeans, the holy martyr, Ignatius the Theophoros, says that only in unity between the believers and their bishop can there be success in spiritual work and the guarantee that Church unity will be maintained. I should also like to remind you of St. Paul's words: 'Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me' (Rom. 15.30) that my service might be pleasing to God and fruit-

ful for His Holy Church. I beseech your constant prayers to the Chief Shepherd the Lord Jesus Christ. Dear brothers and sisters, love our Holy Church, for she is always true to the behests of our Lord Jesus Christ, the behests of love and justice. And as true Christians strengthen the cause of peace, love and truth."

On the following day, December 28, the 27th Sunday after Pentecost, of the Forefathers, Bishop Serafim concelebrated Divine Liturgy with the cathedral clergy. "Many Years" was sung to His Holiness Patriarch Pimen and the Right Reverend Serafim. "Eternal Memory" was sung to the late Metropolitan Iosif († September 4, 1975).

On January 4, the 28th Sunday after Pentecost, of the Holy Fathers, and on January 6, Christmas Eve, and January 7, Christmas Day, Bishop Serafim officiated at Christmas services in the cathedral.

On January 8, the Synaxis of the Most Holy Theotokos, the Right Reverend Serafim celebrated Divine Liturgy in the Cathedral of the Kazan Icon of the Mother of God in Alma-Ata. The dean, Father Boris Ivanov, greeted Bishop Serafim on behalf of the cathedral flock.

On January 9, the Feast of St. Stephen the Martyr, His Grace celebrated Divine Liturgy in the Prayerhouse of the Protecting Veil in Alma-Ata. During the ceremonial welcome the bishop

was greeted by the rector, Archpriest Ioann Lopatin. After the service, Bishop Serafim preached on the loftiness of episcopal service and expounded St. Paul's words: "Know ye not that ye are the temple of God..." (1 Cor. 3. 16).

On January 11, the 29th Sunday after Pentecost, and January 14, the Circumcision of the Lord and the Feast of St. Basil the Great, the Right Reverend Serafim celebrated Divine Liturgy in the cathedral. And on January 15, the Feast of St. Serafim of Sarov, the Miracle Worker, celebrated Divine Liturgy in his domestic chapel.

On January 18, the eve of Epiphany, and on the feast day itself, His Grace officiated at festal services in the cathedral. On Epiphany, Bishop Serafim performed the Great Blessing of Waters in the chapel in the churchyard after Divine Liturgy.

On the other feast days and Sundays of January, Bishop Serafim officiated at services in the cathedral, where he preached and blessed the worshippers.

The Diocese of Izhevsk. On September 7, 1975, the 11th Sunday after Pentecost, Bishop Panteleimon of Kazan and Mari, temporarily in charge of the Izhevsk Diocese, celebrated Divine Liturgy (after officiating at All-Night Vigil on the eve) in the Holy Trinity Cathedral in Izhevsk.

September 9, the Feast of St. Pimen the Great, is the name day of His Holiness Patriarch Pimen. On this day Bishop Panteleimon celebrated Divine Liturgy in the cathedral and held a thanksgiving moleben. After the singing of "Many Years" to His Holiness the Patriarch, the bishop addressed the worshippers.

On September 10, the eve of the Beheading of St. John the Baptist, Bishop Panteleimon officiated at All-Night Vigil in the Church of the Dormition in Izhevsk, and on September 11 he celebrated Divine Liturgy in the cathedral and said the Universal Panikhida for the soldiers who had laid down their lives on the battlefield.

On September 14, the 12th Sunday after Pentecost, the beginning of the new ecclesiastical year, and November 9, the 20th Sunday after Pentecost, Bishop Panteleimon celebrated Divine Liturgy in the cathedral after officiating at All-Night Vigil on the eve.

On November 21, the Synaxis of St. Michael the Archangel and All the Heavenly Host, His Grace celebrated Divine Liturgy in the Church of the Dormition, after officiating at All-Night Vigil in the Holy Trinity Cathedral on the eve.

On November 23, the 22nd Sunday after Pen-



Bishop Serafim of Alma-Ata and Kazakhstan celebrating in St. Nicholas Cathedral in Alma-Ata

tecst, Bishop Panteleimon celebrated Divine Liturgy in the Church of the Transfiguration in his home town of Votkinsk. On the eve, the bishop had officiated at All-Night Vigil. During the services he sermonized, blessed the worshippers and at the Vigil service anointed them with holy oil.

The Diocese of Kazan. On August 27, 1975, the newly-consecrated Bishop Panteleimon of Kazan and Mari arrived in the city of Kazan. On the eve of the Dormition of the Most Holy Theotokos a solemn welcome was arranged for him in St. Nicholas Cathedral. Bishop Panteleimon officiated at All-Night Vigil during which he anointed the worshippers with holy oil. On the day of the feast, His Grace celebrated Divine Liturgy in the same cathedral, greeted the worshippers and blessed them.

On August 29, the Feast of the Translation of the Icon of Our Saviour Jesus Christ "Not Made with Hands", and August 31, the 10th Sunday after Pentecost, Bishop Panteleimon celebrated Divine Liturgy (after officiating at All-Night Vigil on the eve) in the cathedral. In the evening of August 29, he read the Office for the Burial of the Mother of God and on August 31 the Akathistos to the Dormition of the Mother of God at Vespers.

On September 21, the Nativity of the Most Holy Theotokos and the 13th Sunday after Pentecost, Bishop Panteleimon celebrated Divine

Liturgy and led a festal moleben in the Church of the Nativity of the Mother of God in the village of Semenovka near Ioshkar Ola, the capital of the Mari Autonomous Republic. On the eve he officiated at All-Night Vigil in the same church. During the Liturgy, Bishop Panteleimon ordained Subdeacon Mikhail Kukushkin deacon.

On September 27, the Exaltation of the Holy Cross, Bishop Panteleimon celebrated Divine Liturgy in the cathedral. On the eve, he, officiated at All-Night Vigil and read the Office for the Exaltation of the Cross. During the Liturgy, Bishop Panteleimon ordained Deacon Mikhail Kukushkin to the priesthood and Subdeacon Nikolai Voigin deacon.

On the following days, the Right Reverend Panteleimon celebrated Divine Liturgy in the Kazan cathedral and in the other diocesan churches.

On October 14, the Feast of the Protecting Veil of the Mother of God, Bishop Panteleimon celebrated Divine Liturgy in the Church of the Protecting Veil in Kazan. During the Liturgy, Deacon Aleksandr Zaitsev was ordained to the priesthood.

On October 17, the Feast of the Invention of the Relics of Sts. Guriy and Varsonofiy, the Miracle Workers of Kazan, Bishop Panteleimon celebrated Divine Liturgy and said a moleben in the Kazan cemetery church dedicated to Sts. Feodor, David and Konstantin, the Princes of Yaroslavl, where the relics of St. Guriy of Kazan are preserved.

On October 26, the 18th Sunday after Pentecost, His Grace ordained Subdeacon Pavel Ero-

feyev deacon during Divine Liturgy in the cathedral.

On November 4, the Feast of the Kazan Icon of the Mother of God, Bishop Panteleimon celebrated Divine Liturgy in the Kazan cathedral.

As usual the bishop delivered sermons and blessed the worshippers during the services.

The Diocese of Kuibyshev. Church Anniversary. On October 21, 1975, the parish of the Holy Trinity Church in the village of Tashla marked the 200th anniversary of the founding of its church in prayerful thanksgiving.

The church was built in 1775 thanks to the zealous efforts of the local inhabitants. It was constructed of wood on a foundation of stone. In 1884, the church was partially rebuilt. In the last two years the church has been given a complete overhaul: the bell tower has been straightened, the cupolas, roofing and walls of the church covered with oil paint and a metal fence erected.

On October 20, Bishop Ioann of Kuibyshev and Syzran arrived for the anniversary celebrations. The bishop was given a warm welcome by the local believers and worshippers from other villages. He was greeted in the church porch by members of the executive body and in the church by the rector, Father Nikolai Vinokurov. During All-Night Vigil two choirs sang in Church Slavonic and Chuvash with great prayerful animation. His Grace anointed the worshippers with holy oil and at the end of the service delivered an exhortation.

During Divine Liturgy, the Right Reverend



Bishop Ioann of Kuibyshev conducting the festal moleben in the Holy Trinity Church in Tashla, October 21, 1975



Holy Trinity Church in Tashla, Kuibyshev Diocese

Ioann bestowed upon the rector a pectoral cross—patriarchal award on the occasion of the anniversary. There were many communicants at the Liturgy. After the thanksgiving moleben and the blessing of the water, Bishop Ioann led the asperges to the singing of "Mother of God, Save Us!"; then he made the sign of the cross on all four sides with the locally revered icon of the Mother of God "The Deliverer".

After the singing of "Many Years" patriarchal and episcopal diplomas were presented to some of the parishioners. Bishop Ioann offered the clergymen, the members of the executive body and the worshippers his best wishes on the anniversary and summoned them to preserve in their hearts the joy and prayerful consolation which they had received in the church during divine service. Then he blessed each worshipper.

The Diocese of Minsk. The Diocese of Minsk is approximately two hundred years old. It was established in Western Russia. Subsequently it was divided up into other dioceses—Volyn and Bratslav in 1795; Zhitomir in 1799, and Lithuanian (Vilna) in 1833. Later the Mogilev (1912), Polotsk (1944), Grodno (1951), Pinsk (1952), and Brest (1949) dioceses became part of the Minsk Diocese. At the present time the diocese covers the entire territory of the Byelorussian Republic.

During the Great Patriotic War, Minsk was destroyed by the fascist invaders: a mere handful of buildings were left intact. Among them was the church of the former Holy Spirit Monastery (built on the site of the old Orthodox Sts. Cosmas and Damian Monastery), which became a cathedral. Originally the church had one altar, dedicated to the Holy Spirit. In the fifties a chapel was built and consecrated to the great martyr, St. Barbara, and in 1969 a

second chapel in honour of the Kazan Icon of the Mother of God was built.

On Easter Tuesday, May 6, 1975, Archbishop Antony* of Minsk and Byelorussia celebrated Divine Liturgy in the St. Aleksandr Nevsky Church in Minsk. The church was built in 1898 from the donations of relatives of Russian soldiers who had died in the Shipka Pass and near Plevan in Bulgaria; it was administered by the war department and servicemen were buried near the church. This is why the cemetery on Kozlov Street (formerly Dolgobrodskaya) is known as the "military cemetery". After Liturgy, His Grace addressed the worshippers and gave them his blessing.

The Zhirovitsy (Zhirovichi) Monastery of the Dormition with its revered Zhirovitsy icon of the Mother of God (1470) is the most sacred shrine in Byelorussia. Each year on May 20 (7) worshippers throng the monastery for the feast in honour of this icon. And on this day in 1975, Archbishop Antony concelebrated Divine Liturgy with the brothers of the monastery and the diocesan clergymen, many of whom had received their religious education within the walls of the monastery.

On June 29, the Sunday of All Saints, Archbishop Antony celebrated Divine Liturgy in St. Barbara's Church in Pinsk. The town of Pinsk is mentioned in 12th century manuscripts. It stands on the river Pina which empties into the river Pripyat near the town. Princess Varvara of Kiev founded a monastery there dedicated to the great martyr, St. Barbara. For many years Pinsk was the cathedral city of the Bishops of Polesye. The rector of the church, Archpriest Vladimir Kotar, addressed a few words of greeting to Archbishop Antony. His Grace delivered a sermon on the words in the Liturgy "Holy things to the holy" on the sanctity of Christian life.

Later that day, Archbishop Antony visited the village of Stavok, where he saw the wooden Church of the Ascension, built in 1853. The parishioners keep the church in good order and the archbishop expressed his gratitude to them for their love and care of the church.

He then visited the Holy Trinity Church in the village of Telekhany and the magnificent wooden Church of the Protecting Veil of the Mother of God (built 1830) in the village of Pinkovichi, just outside Pinsk. The rector of the Holy Trinity Church, Archpriest Ioann Strukovsky, came to Telekhany as a young priest some forty years ago and has done a great

* Since September 9, 1975, Metropolitan Antony.

deal to cultivate parish life. The archbishop was gratified to see the concern which the believers show for the upkeep of their church.

On July 7, the Feast of the Nativity of St. John the Baptist, Archbishop Antony celebrated Divine Liturgy in the Sts. Nicholas and Sophia Prayerhouse in Bobruisk. The parishioners' care was apparent in all parts of the small prayerhouse. The rector, Archpriest Petr Pryalkin, conducts his services with great zeal. At the Lesser Entrance Archbishop Antony bestowed an ornamented cross—the patriarchal award for Holy Easter—on Archpriest Feodor Nenartovich, a clergyman of this church.

His Grace also visited the Church of the Exaltation of the Holy Cross in the town of Osipovichi and the wooden Holy Trinity Church in the village of Blon, which was built in the Empire style in 1826.

On July 27, the 5th Sunday after Pentecost, Archbishop Antony celebrated Divine Liturgy in the St. Aleksandr Nevsky Cathedral in the town of Pruzhany. The dean, Archpriest Antony Bylevets, welcomed the archbishop. The stone church built in the style of Russian classicism was consecrated in 1866. A host of worshippers had gathered for the service. The choir sang beautifully under the direction of the precentor Elena Bylevets. After Liturgy, His Grace preached a sermon on the words of the Gospel reading.

On August 28, the Dormition of the Mother of God, Archbishop Antony, the Holy Archimandrite of the Zhirovitsy Monastery of the Dormition, celebrated Divine Liturgy (and on the eve officiated at All-Night Vigil) in the monastery's Church of the Dormition. He was assisted by the brothers of the monastery; the church was thronged with worshippers. After Liturgy, on the occasion of the patronal feast, a procession took place with the shroud of the Mother of God to the Church of the Epiphany, where the Akathistos to the Dormition of the Mother of God was read. After the service the archbishop shared a meal with the monastery brotherhood.

The Diocese of Mukachevo. The believers of Transcarpathia hold particularly sacred the Feast of the Dormition of the Mother of God, which is the patronal feast of Mukachevo cathedral. On this day believers come from all parts of Transcarpathia to the city.

In 1975 many pilgrims arrived as usual at the cathedral hours before the start of All-Night Vigil on the eve of the feast.

At 4 p. m. before the start of the Vigil service, the clergy came out to welcome Arch-

bishop Grigoriy of Mukachevo and Uzhgorod. After the All-Night Vigil the Akathistos to the Dormition was said and a sermon given on the feast by Hegumen Efrem Molnar. Almost all the pilgrims went to Confession which began later. Popular canticles continued throughout the night in honour of the Mother of God.

The early Liturgy in the side chapel of the Protecting Veil was celebrated by Father Kirill Bokotei and a festal sermon was delivered by Father Dimitriy Petakh. At 9 a. m. Archbishop Grigoriy arrived at the cathedral to celebrate Divine Liturgy. He was ceremonially welcomed. The episcopal choir under precentor N. Mikulants sang beautifully during Liturgy. Both the cathedral and the courtyard were packed with worshippers. After the Gospel reading, the sermon was preached by Archpriest Ioann Vuchkan, Rector of the Annunciation Church in Khust.

At the end of Liturgy, Archbishop Grigoriy spoke to the congregation about the intercession of the Mother of God before Her Divine Son. After the moleben, "Many Years" was sung.

On September 14, the 12th Sunday after Pentecost, Archbishop Grigoriy ordained Deacon Ioann Podolei to the priesthood during Divine Liturgy in the cathedral. Those officiating at the service included the cathedral clergymen, Hegumen Mikhail Molnar and the elder brother of the newly-ordained presbyter, Father Mikhail Podolei of the Odessa Diocese. Archbishop Grigoriy spoke to Father Ioann Podolei about the lofty service of an Orthodox pastor and his responsibility to God and the Church for the flock entrusted to him.

On September 27, the Exaltation of the Holy Cross, Archbishop Grigoriy celebrated Divine Liturgy in the Cathedral of the Exaltation of the Holy Cross in Uzhgorod. The parishioners of Uzhgorod and believers from Mukachevo and the surrounding villages arrived at the cathedral hours before the service. The archbishop was met in the cathedral porch by members of the church council, and in the narthex he was welcomed by the cathedral clergy and clergymen from other parishes. The dean, Archpriest Dimitriy Shchoka, addressed a few words of greeting to the distinguished hierarch. Archpriest Mikhail Gandera, a member of the cathedral clergy, delivered a sermon on the theme of the feast after the Gospel reading. During Divine Liturgy, Archbishop Grigoriy ordained Subdeacon Yuriy Zvarich of the cathedral clergy deacon. The episcopal choir and the Uzhgorod cathedral choir sang during the service.

At the end of Liturgy, Archbishop Grigoriy spoke to the worshippers about the great significance of the veneration of the Holy Cross of our Lord, the symbol of our faith in Christ the Saviour, our faith in Him as the God-Man, in His victory over Death.

After the singing of "Many Years", the worshippers went up to the archbishop to receive his blessing, and when the service was over presented him with flowers and saw him off with prayerful good wishes.

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On December 19, the Feast of St. Nicholas the Miracle Worker, Archbishop Grigoriy celebrated Divine Liturgy in St. Nicholas Convent in Mukachevo. The archbishop was welcomed by Archimandrite Pakhomiy, one of the diocese's oldest clergymen. The convent church, whose murals were recently restored (they were painted in 1913 by a well-known Mukachevo artist Y. Y. Virag), was thronged with worshippers from the city and the surrounding villages. At the Lesser Entrance His Grace awarded kame-laukions to Father Vasiliiy Polishchuk and the rector of the Sokranitsa parish, Ioann Aleksovich. The service was conducted to the accompaniment of moving singing by the convent choir. Many worshippers went to Confession and received Holy Communion. After the Prayer Before the Ambo, Archbishop Grigoriy spoke to the believers about St. Nicholas, "the rule of the faith, an example of meekness, a teacher of abstinence".

The festal moleben was followed by the singing of "Many Years".

During the meal after the service, Reverend Mother Afanasia expressed her heartfelt gratitude to Archbishop Grigoriy for his great attention and concern for the Mukachevo convent.

In reply His Grace stressed that the St. Nicholas Convent on Mount Chernycha in Mukachevo was an old centre of Orthodoxy in Transcarpathia; this was even once the see of Orthodox bishops. And the convent was the venue in 1949 for the historical act of annulment of the Uniate which was alien and hostile to the people, and the reunion of the Greek Catholic clergy of Transcarpathia with the Russian Orthodox Mother Church. "We have just prayed together before the holy altar," the archbishop continued, "that the Lord bless your monastic works and preserve the sisters of the convent in peace and love. "God-loving nuns and postulants," he went on, with fervent prayer and honest obedience, help your mother superior to perform the lofty task which the Holy Church has entrusted to her. She is worthy of respect and esteem for her tireless efforts and sincere maternal love. I pray that

the Merciful Lord strengthen you for zealous works to the glory of God and for the good of the Holy Orthodox Church."

The Diocese of Odessa. By tradition Metropolitan Sergiy of Kherson and Odessa visits each year the Convent of the Nativity of the Mother of God (St. Michael's) near the village of Aleksandrovka in the Odessa Diocese to mark its patronal feast.

In 1974, the convent celebrated the 50th anniversary of its foundation (see *JMP*, 1975, № 4, p. 13).

Metropolitan Sergiy arrived at the convent on September 19, 1975, two days before the feast. The sisters and other worshippers lined both sides of the path from the convent gate to the church. In the porch of the Church of the Nativity of the Mother of God, Metropolitan Sergiy was greeted by Reverend Mother Alevtina to the singing of the convent choir.

Later that day, Metropolitan Sergiy accompanied by Reverend Mother Alevtina inspected the convent and gave archpastoral advice on improvements. The nuns had prepared in good time for the patronal feast. During the summer, current repairs had been carried out on the convent buildings. A new artesian well was dug and an iron fence put up round the convent grounds. The churches were in good order.

On Saturday, September 20, Metropolitan Sergiy admitted several postulants to the novitiate before Divine Liturgy in St. Michael's Church.

His Eminence addressed a word of exhortation to the novices: "Today, wearing the habit and the kamelaukion," he said, "you have taken new names and ascended a new stage in monastic life. Zeal and love have brought you to this monastic rank. Now you have greater responsibility to God, to your neighbour and to your conscience. You should learn to be patient and always to be cheerful, to acquire humility, meekness, leniency and love. Do not fear difficulties, for God's 'Strength is made perfect in weakness'. Perform with zeal the obediences placed upon you as novices of the holy convent. In all things obey your elder sisters, who are leading you to salvation, for they are given you by God Himself. Accept everything that they order with love and zeal, and do nothing without their will and blessing".

In the evening, Metropolitan Sergiy officiated at All-Night Vigil, where he was assisted by clergymen from the convent and other priests and deacons who had come for the feast from Odessa and the surrounding parishes.

Two nuns' choirs sang with great prayerful animation. Many canticles were rendered to the local monastic melody. The worshippers stood with lighted candles. During the Vigil service, Metropolitan Sergiy anointed the believers with holy oil. Afterwards His Eminence delivered a sermon on the Nativity of the Mother of God. The sermon was translated into Moldavian. The nuns and the worshippers are of many different nationalities—Moldavians, Gagauzians, Bulgarians, Ukrainians and Russians, so the services and readings in the church are conducted in Church Slavonic, Moldavian and Gagauzian.

On September 21, the feast itself, Metropolitan Sergiy celebrated Divine Liturgy in St. Michael's Church and ordained Deacon Georgiy Panasyuk, a fourth-year student from the Odessa Theological Seminary, to the priesthood and third-year student Nikolai Cholak to the diaconate. After the Communion Verse Archimandrite Serafim Gachkovsky*, lecturer at the Odessa Theological Seminary, delivered a sermon. On this

holy day, Reverend Mother Alevtina, the new novices and the other sisters of the convent received Holy Communion.

At the end of the service, Metropolitan Sergiy led a festal procession from St. Michael's Church across the convent yard to the Church of the Nativity of the Mother of God, where, as usual, in the porch of this church a moleben was said with the blessing of water.

The festal service in St. Michael's Church concluded with the singing of "Many Years" in Russian, Moldavian and Gagauzian.

Reverend Mother Alevtina has been the superior of the convent for some 25 years. Through the care of Metropolitan Sergiy and the labour of the mother superior the convent is maintained in good order. The sisters take part in services, carry out with great diligence various obediences in the convent, and also work in the collective farm fields and vineyards.

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Later that day, Metropolitan Sergiy officiated at Vespers with the reading of the akathistos to the Mother of God in the Cathedral of the Transfiguration in Bolgrad. His Eminence was welcomed by the dean, Archpriest Vladimir Skubak, members of the cathedral clergy and the

* Since December 13, 1975, Bishop of Alma-Ata and Kazakhstan.



Metropolitan Sergiy of Kherson and Odessa admitting postulants to the novitiate in the Nativity of the Mother of God Convent

church council, and rectors of other parishes around Bolgrad. A large crowd of believers had gathered for the occasion. After the akathistos, the metropolitan spoke to the worshippers about the veneration of the icons of the Mother of God. Metropolitan Sergiy also toured the cathedral and the adjoining premises and talked to members of the church council, the choir and parishioners.

In the morning of September 22, before his departure for Odessa, the Vladyka kissed the local shrines in the cathedral while the troparion for the Feast of the Transfiguration was being sung. Metropolitan Sergiy thanked the dean for his diligent pastoral service, and the members of the church council for their care for the cleanliness and order of the holy temple.

The Diocese of Perm. In 1976, Protodeacon Arseniy Fedorovich Panteleimonov, a clergyman of the Church of All Saints in Kungur, Perm Diocese, celebrates his 70th birthday and 50 years in holy orders.

Arseniy Panteleimonov was born the son of a teacher in the village of Mazuevka in the Perm Region. He finished a two-year study course in Kungur. In 1924, he became subdeacon under Bishop Arkadiy of Kungur, Vicar of the Perm Diocese. On November 29, 1926, he was ordained deacon by Bishop Arkadiy and appointed to serve in the Cathedral of the Dormition in Kungur. Subsequently, until 1933, he was deacon in various churches in Kungur. In 1933, he became a clergyman of the Transfiguration Church in the village of Kashirino, in the Kungur District of the Perm Diocese.

At the end of 1942, A. F. Panteleimonov was summoned for active service. In the heavy fighting crossing the Dnieper he was shell-shocked and wounded. He lost a lot of blood and lay on the battlefield unconscious. Assumed to have died in the fighting a report was sent to his family that Private A. F. Panteleimonov had courageously fallen in action. Three months later, the grief of his loss still fresh in the family's memory, a letter arrived from Father Arseniy saying that he was alive and recovering in a hospital near Baku. He had been picked up by the crew of the famous "Katyusha" rocket-launcher, affected by gas gangrene. Doctors fought for several weeks to save his life. He underwent four major operations. At the beginning of June 1944, A. F. Panteleimonov returned home as an invalid of the second group.

Arseniy Panteleimonov was decorated with five medals, including the medals "For Combat Merits" and "For Victory over Germany in the Great Patriotic War of 1941-45".



Protodeacon Arseniy Panteleimonov

In 1935, Deacon Arseniy was awarded a double orarion by the Patriarchal Locum Tenens, His Eminence Metropolitan Sergiy of Moscow and Kolomna. In 1956, with the blessing of His Holiness Patriarch Aleksey, he was raised to the rank of protodeacon by Archbishop Ioann (Lavrinenko) of Perm and Solikamsk. In 1965, His Holiness Patriarch Aleksey bestowed the kamelaukion on Arseniy Panteleimonov.

Protodeacon Arseniy has six children and eleven grandchildren. Two of his sons are clergymen in the Russian Orthodox Church.

On November 25, 1975, Arseniy Panteleimonov was presented with the jubilee medal the "30th Anniversary of the Victory in the Great Patriotic War of 1941-45" at the military registration and enlistment office in Kungur.

The Diocese of Tashkent. As a rule Archbishop Varfolomei of Tashkent and Central Asia conducts divine services in the Cathedral of the Dormition in Tashkent, but as archpastor, he extends his paternal care to the other churches of his diocese, bringing believers the joy of prayerful communion and God's blessing.

On June 29, 1975, the 1st Sunday after Pentecost, of All Saints, Archbishop Varfolomei or-

dained Aleksandr Belousov to the diaconate during Divine Liturgy in the Cathedral of the Resurrection in Frunze, the capital of Kirghizia. His Grace said a few words of exhortation to the new deacon and hoped that he would perform his service for the welfare of Christ's Church and his country in a fitting manner.

On August 28, the Dormition of the Mother of God, Archbishop Varfolomei concelebrated Divine Liturgy with the cathedral and provincial clergy in the Cathedral of the Dormition, which was thronged with worshippers for the occasion.

His Grace was greeted ceremonially. After the service, a festal moleben was conducted with the Akathistos to the Dormition of the Mother of God; as is customary on the patronal feast, a procession was led round the cathedral.

In the evening of August 29, Archbishop Varfolomei, assisted by the cathedral and city clergy, read the Office for the Burial of the Mother of God, the Holy Shroud being borne round the cathedral.

On September 21, the Nativity of the Mother of God, Archbishop Varfolomei celebrated Divine Liturgy in the Cathedral of the Resurrection in Frunze, after officiating at All-Night Vigil on the eve. The archbishop delivered a homily on the festal theme.

On October 8, the Feast of St. Sergiy the Miracle Worker and Hegumen of Radonezh, Archbishop Varfolomei ordained Deacon Vitaliy Biryukov presbyter during Divine Liturgy in the cathedral, and appointed him to serve in St. Nicholas Church in Ashkhabad, capital of Turkmenia.

Subsequently Archbishop Varfolomei visited many other churches in Kirghizia.

During Divine Liturgy in the cathedral, on November 21, the Synaxis of St. Michael the Archangel and All the Heavenly Host, Archbishop Varfolomei ordained Deacon Nikolai Temirbaev presbyter to serve in St. Nicholas Cathedral in Dushanbe, the capital of Tajikistan. Archbishop Varfolomei expressed the hope that the new priest would bear the title of God's pastor with merit and always remember and fulfil the words of St. Paul inscribed on the sacerdotal cross: "Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity" (1 Tim. 4. 12).

On December 19, the Feast of St. Nicholas the Miracle Worker, Archbishop Varfolomei celebrated Divine Liturgy in St. Nicholas Church in the town of Gulistan in the Uzbek SSR. At the Lesser Entrance Archbishop Varfolomei, with the blessing of His Holiness Patriarch Pimen, raised the rector, Father Arkadiy Bobrik, to the rank of archpriest.

The Diocese of Tula. In 1975, whilst conducting divine services on Sundays, feast and appointed days in the Cathedral of All Saints in Tula, Metropolitan Yuvenaliy of Tula and Belev also officiated at services in other parishes of his diocese.

June 29, 1975, the 1st Sunday after Pentecost, of All Saints, was the patronal feast of the diocesan cathedral. Metropolitan Yuvenaliy officiated at All-Night Vigil on the eve, and on the feast day itself he celebrated Divine Liturgy and read a festal moleben in the cathedral. During the service Metropolitan Yuvenaliy read out a greetings telegram from His Holiness Patriarch Pimen.

On August 19, the Transfiguration of Our Lord, His Eminence concelebrated Divine Liturgy with Bishops Anatoliy of Zvenigorod and Viktorin of Aleksin in the cathedral after officiating at All-Night Vigil on the eve. On August 17, the 8th Sunday after Pentecost, Metropolitan Yuvenaliy celebrated Divine Liturgy in the Church of the Protecting Veil in the village of Novoselebnoe, Kireyevsk District.

On August 28, the Dormition of the Most Holy Theotokos, after Divine Liturgy in the cathedral, Metropolitan Yuvenaliy conducted Matins and read the Office for the Burial of the Mother of God in the evening in the Church of the Dormition in Bogoroditsk. On August 29, the Translation of the Icon of Our Saviour Jesus Christ "Not Made with Hands" from Edessa to Constantinople, Metropolitan Yuvenaliy celebrated Divine Liturgy in the Church of the Saviour in Tula and in the evening conducted Matins with the Office for the Burial of the Mother of God in the cathedral.

On December 28, the 27th Sunday after Pentecost, of the Forefathers, Metropolitan Yuvenaliy ordained Deacon Viktor Zhebelyov, a fourth-year student at the Moscow Theological Seminary, to the priesthood during Divine Liturgy in the cathedral.

January 8, 1976, was the Synaxis of the Mother of God. On the eve, Metropolitan Yuvenaliy officiated at All-Night Vigil in the Church of the Twelve Apostles in Tula and on the feast day itself celebrated Divine Liturgy in the Holy Trinity Church in Belev. The following day, January 9, was the Feast of St. Stephen the Apostle and Martyr. On the eve, Metropolitan Yuvenaliy conducted All-Night Vigil in the Church of the Nativity of the Mother of God in Belev; on the feast day itself the metropolitan celebrated Divine Liturgy in the Church of the Protecting Veil in the village of Blagodat, Efremov District.

In the evening of January 9, His Eminence conducted Sunday Vespers in the cathedral. After Vespers members of the cathedral clergy, the city clergy and clergymen from the diocesan parishes offered the metropolitan their best wishes on the feast of the Nativity of Christ.

The following day, the Saturday after Christmas, Metropolitan Yuvenaliy celebrated Divine Liturgy in the Church of the Dormition in Bogoroditsk. In the evening, on the eve of the 29th Sunday after Pentecost, Metropolitan Yuvenaliy officiated at All-Night Vigil in the Church of the Kazan Icon of the Mother of God in the village of Dubiki, Efremov District.

During every service in the cathedral and in the other parishes Metropolitan Yuvenaliy delivered a sermon and blessed the worshippers.

The Patriarchal Parishes in Finland. In 1975, as has now become traditional, clergymen of the Patriarchal Parishes in Finland took part in services for the Feast of the Dormition of the Most Holy Theotokos (August 15, New Style) in the Cathedral of the Dormition in Helsinki (Finnish Autonomous Orthodox Church). These joint services involving representatives of the two Local Churches testify to the good relations existing between the Russian Orthodox Church and the Finnish Church.

The Office for the Burial of the Mother of God was read by Bishop Mark of Ladoga, who was on holiday in Finland, in the Patriarchal Church of the Protecting Veil in Helsinki. This is not the first time that a hierarch of the Moscow Patriarchate has read the office in Finland; last year Metropolitan Antoni of Surozh read it in the presence of Metropolitan Johannes of Helsingfors (Finnish Autonomous Orthodox Church). His Grace Bishop Mark was welcomed by Archpriest Boris Pavinsky, the rector of the Protecting Veil community. Those taking part in the service included Father M. Mogilyansky, a clergyman of the Finnish Church, Father Georgiy Kilgast, Rector of the St. Nicholas Patriarchal Parish, and Hegumen Longin Talypin of the Patriarchal Parishes. On the following day the Bishop delivered a sermon after Divine Liturgy.

Bishop Mark, a monk of the Valaam cloister, has served for over twenty years in the Patriarchal Parishes in the USA; when he comes home to visit his relatives in Finland, he always conducts services in our churches.

At the invitation of the Ecumenical Council of Finland the WCC General Secretary, Dr. Philip Potter, visited Finland from September 8 to 10, 1975. Metropolitan Johannes arranged a meeting between Dr. Potter and staff members of the Helsinki parish. Hegumen Longin, a cler-



Metropolitan Johannes of Helsingfors at divine service in the Protecting Veil Church in Lappeenranta, October 5, 1975. On the extreme left: Archpriest Pavel Krasnotsvetov

gyman of the Patriarchal Parishes, was also invited to the meeting.

On September 25, Archimandrite Kirill Gundyayev, Rector of the Leningrad theological schools, arrived in Helsinki at the invitation of the Autonomous Orthodox Church of Finland. Apart from his hosts and the clergy of the Patriarchal Parishes, the archimandrite was met at the station by Pastor I. Martikainen, Secretary to the Archbishop of the Evangelical Lutheran Church of Finland.

On the following day, the clergy and flock of the Patriarchal Parishes met their new superintendent dean—Archpriest Pavel Krasnotsvetov, a Leningrad clergyman. In the evening, on the eve of the Exaltation of the Holy Cross, Archpriest Pavel officiated at All-Night Vigil with the Bearing Forth of the Cross with Archpriest B. Pavinsky in the Church of the Protecting Veil. On the day of the feast, Archpriest Pavel Krasnotsvetov celebrated Divine Liturgy and preached a sermon.

On the same day, Bishop Mark concelebrated Divine Liturgy in the St. Nicholas Patriarchal Church with the rector, Father Georgiy Kilgast, Archpriest N. Starostin and Deacon M. Polyachenko, after officiating at All-Night Vigil on the eve. Bishop Mark delivered a sermon on the festal theme.

On September 27, Archpriest Pavel Krasnotsvetov conducted All-Night Vigil in St. Nicholas Church and celebrated Divine Liturgy on the following day—Sunday.

On Sunday, September 28, Father G. Kilgast attended the induction of the new rector in the Roman Catholic Church of St. Mary in Helsinki on behalf of the Patriarchal Parishes.

The Orthodox Church celebrates on September 30 (17) the Feast of the Holy Martyrs Faith, Hope and Charity and Their Mother, Sophia. On this day a festal moleben was conducted after Divine Liturgy in the Church of the Protecting Veil with Archpriest P. Krasnotsvetov, Archimandrite Kirill, Archpriest Prof. Alexander Schmemmann (Autocephalous Orthodox Church in America), Archpriest Boris Pavinsky, and clergymen of the Finnish Church participating in it.

In the evening, Archimandrite Kirill and Archpriest Pavel officiated at All-Night Vigil with Metropolitan Johannes of Helsingfors in the Dormition Cathedral in Helsinki on the occasion of the coming feast of the Protecting Veil of the Mother of God (New Style). On the following day, October 1, Metropolitan Johannes celebrated Divine Liturgy assisted by Archpriest P. Krasnotsvetov, Hegumen Longin and members of the local clergy.

On the same day, Archimandrite Kirill gave a lecture in the Helsinki University. Those attending included Metropolitan Johannes and Archpriest Pavel Krasnotsvetov. In the evening Archimandrite Kirill left for Leningrad.

On October 1, Metropolitan Johannes received representatives of the Moscow Patriarchate, N. S. Bobrova and E. M. Gundyayeva, who were in Finland attending the CPC Women's Conference, and Hegumen Longin, who was accompanying them.

Later the same evening, Archpriest P. Krasnotsvetov left Helsinki for Kuopio, the centre of the Orthodox Church of Finland, where, on the following day, he was received by His Eminence Archbishop Paul of Karelia and All Finland.

On his return to Helsinki in the morning of October 3, Father Pavel Krasnotsvetov was received by the Lutheran bishop of the city Dr. Aimo T. Nikolainen; also present was the new Lutheran bishop of the Lapua Diocese, Dr. G. Sariola.

In the morning of October 4, accompanied by Hegumen Longin, Archpriest Krasnotsvetov left for Lappeenranta for the 190th anniversary celebrations of the Orthodox church there. He went at the invitation of Archpriest Leo Merras, the rector of the Orthodox parish, and with the blessing of Metropolitan Johannes. Later that day, Father Pavel visited the 180-year-old Orthodox Church of St. Nicholas in Kotka and met the rector, Father Filadelfios Laakso.

In Lappeenranta's Church of the Protecting Veil of the Mother of God, Metropolitan Johannes celebrated Divine Liturgy on Sunday October 5. Those present included the mayor and mayoress of the town, representatives of the local Lutheran parishes, and a representative of the local garrison.

After the Liturgy, the guests and parishioners were served coffee in a neighboring school. Archpriest Leo Merras welcomed Archpriest Pavel Krasnotsvetov, the new superintendent dean of the Patriarchal Parishes. On the same day, a festal luncheon was given; the guests of honour included Metropolitan Johannes and Archpriest Pavel Krasnotsvetov.

In the evening, Father Pavel left for Helsinki, where he had a meeting with the church councils of the Patriarchal Parishes.

The following morning, Father Pavel accompanied by Hegumen Longin left for Turku, the centre of the Evangelical Lutheran Church of Finland. At the station Father Pavel was met by the Rev. I. Martikainen, Secretary to Dr. Martti Simojoki, Archbishop of Turku and Finland.

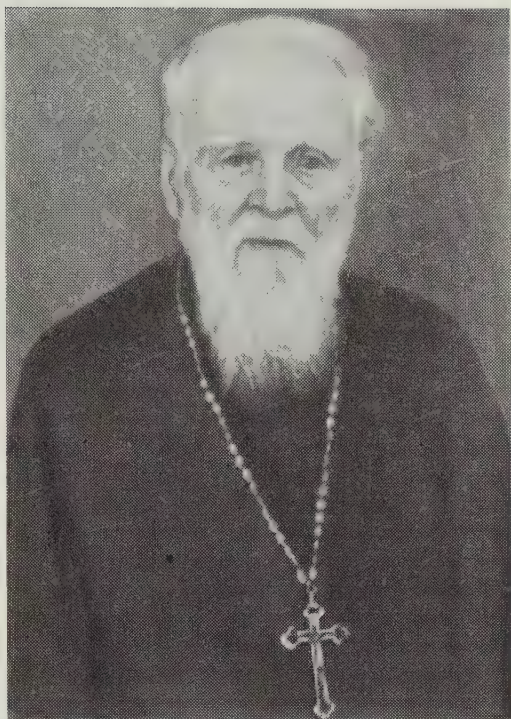
Archbishop Martti Simojoki gave a luncheon at his residence in honour of the new superin-

tendent dean. His Grace recalled his own visit to the Soviet Union in the summer of 1975, and expressed his delight at the appointment of Father Pavel as superintendent dean. Dr. Simojoki also expressed the hope that relations between his Church and the Russian Orthodox Church would strengthen and develop and that the Lutherans would receive Father Pavel with love, just as they had his predecessors. Archbishop Simojoki recalled with warmth the late Archpriest Evgeniy Ambartsumov and described him as a wise pastor and a great man of prayer. His Grace also spoke lovingly of Father Pavel's predecessor, Archpriest Igor Ranne, who held the post of superintendent dean for six years.

That same evening Father Pavel left for Helsinki. In the evening of October 7, he departed for the Soviet Union together with Metropolitan Johannes of Helsingfors and the other members of his party who were leaving for an official visit to the USSR at the invitation of His Holiness Patriarch Pimen. Among those who saw them off at the station were clergymen and parishioners of the Patriarchal Parishes.

The Diocese of Chelyabinsk. Sixty-five years of service for God's Church. On May 15, 1975, after a prolonged illness Bishop Kliment of Sverdlovsk and Kurgan, Administrator a. i. of the Chelyabinsk Diocese, arrived in Chelyabinsk. On May 18, the Sunday of the Myrrh-Bearers, Bishop Kliment celebrated Divine Liturgy in St. Simeon's Church in Chelyabinsk, after officiating at All-Night Vigil on the eve. The bishop was given a warm welcome by Archpriest Feodor Zavyalov, the rector and superintendent dean of the churches of Chelyabinsk. The choir under the direction of the precentor churchwarden M. A. Elizarova sang with a great spiritual uplift during the services. Bishop Kliment presented the rector with the Order of St. Vladimir, 3rd class,—His Holiness Patriarch Pimen's award for zealous labour to the glory of God, on the occasion of the rector's 85th birthday.

Archpriest Feodor Zavyalov was born in the town of Zlatoust in South Urals. Here in 1905, he graduated from a mining and metallurgical school and in 1912 completed a missionary course. Having a fine baritone and being well acquainted with church singing, he was blessed as a reader and worked for three years as reader and precentor. In 1918 he was ordained to the diaconate by Bishop Nikolai of Zlatoust and in 1920, to the priesthood. He was superintendent dean of the churches of his local neighbourhood. In 1946, Father Feodor was made the Rector of



Archpriest Feodor Zavyalov

the Holy Trinity Church in Miass and in 1947 the Dean of Chelyabinsk Cathedral and at the same time the secretary of the diocesan board and superintendent dean. From 1955 to 1961, Father Feodor was dean of a cathedral in Sverdlovsk, secretary to the Bishop of Sverdlovsk and superintendent dean. For health reasons, Archpriest Zavyalov returned to Chelyabinsk, where he was soon appointed Rector of St. Simeon's Church.

In 1971 at the diocesan assembly, Archpriest Feodor Zavyalov, as one of the oldest and most worthy clergymen of the diocese, was unanimously elected representative of the diocesan clergy for the Local Council of 1971.

Christian humility, meekness and temperance are the characteristic traits of Father Feodor. His attitude to his fellowman is an example for young priests and deacons. Father Feodor takes part in all festal and Sunday services, conducting them with great feeling and prayerfulness. To this day, despite his advanced years, Father Feodor performs solo canticles by composers of ecclesiastical music and makes an excellent replacement for the precentor of the episcopal choir in the latter's absence. The parishioners of St. Simeon's and the other churches of the Sverdlovsk and Chelyabinsk dioceses have great respect and love for their pastor.

Archpriest Feodor Zavyalov takes an active part in donating to the Soviet Peace Fund

through the Chelyabinsk Regional Peace Committee. In 1973, he was awarded the committee's Honorary Diploma and in 1974, the Honorary Diploma of the Soviet Peace Fund.

Father Feodor has received many ecclesiastical awards including the right to celebrate Divine Liturgy with the Holy Doors open till the Lord's Prayer. In 1968, he was awarded the Patriarchal Diploma by His Holiness Patriarch Aleksiy.

The Diocese of Chernovtsy. On August 24, 1975, the 9th Sunday after Pentecost, Bishop Savva of Chernovtsy and Bukovina ordained Feodor Lukashchuk to the diaconate during Divine Liturgy in the cathedral, and on August 28, the Dormition of the Most Holy Theotokos, ordained him to the priesthood. The bishop delivered an exhortation addressed to the new pastor.

On September 9, the name day of His Holiness Patriarch Pimen, Divine Liturgy and a thanksgiving moleben were conducted in the cathedral. After the service the dean, Hegumen Nikanor Yukhimiuk, preached a sermon.

On Friday October 10, Bishop Savva visited the Storozhinets Church District and called in at St. Michael's Church in the district centre of

Storozhinets, which is served by the superintendent dean of the churches of this district, Father Stefan Antonovich, and the Church of St. John the Baptist, where Archpriest Viktor Zavadovsky has been serving for many years. The bishop presented him with the Patriarchal Diploma for his many years of zealous service for the Holy Church. Bishop Savva also visited St. Nicholas Church in the village of Mezhrachye, where Archpriest Ioann Strugaru is the rector.

Bishop Savva drew particular attention to the holy altars and noted the exceptional good order and splendour in the churches. He then gave archpastoral exhortations to the rector and the members of the church councils.

On October 14, the Protecting Veil of the Mother of God, during Divine Liturgy in the cathedral, Bishop Savva bestowed upon Archpriest Vasily Korolchuk, the patriarchal award—an ornamented cross.

On October 19, the 17th Sunday after Pentecost, Bishop Savva visited the Church of the Resurrection in the village of Banilov Podgorny in the Storozhinets District. The repairs to the church had been completed in time for the visit. Despite the rain a large number of believers and

(Continued on p. 47)



Bishop Savva of Chernovtsy with the clergy and laity in a procession round St. Nicholas Cathedral in Chernovtsy on its patronal feast, December 19, 1975

PROTOPRESBYTER IOANN SOBOLEV

IN MEMORIAM

In the evening of Sunday, January 25, 1975, Protopresbyter **Ioann Ivanovich Sobolev**, the former Dean of the Patriarchal Cathedral of the Epiphany, passed away in the 93rd year of his life.

Father Ioann was born in the Podolsk District, Moscow Region, into the family of a poor priest who had many children. In 1897 he finished the Perervino parish school, and six years later, in 1903, the Moscow Theological Seminary. Then, for two years he was a teacher at a school attached to the Moscow Monastery of St. John Chrysostom.

Father Ioann was ordained to the priesthood on May 25, 1905, by His Grace Bishop Serafim (Golubyatnikov) of Mozhaisk (†1921). He served in the churches of the Moscow Diocese and in Vladimir. In 1932, Father Ioann was appointed Superintendent Dean of the Ramenskoe Church District and was under this obedience for twenty years. From 1946 he served in the Church of the Resurrection (Voskresenie Slovescheye) on Nezhdanova Street in Moscow and from 1948 in the Trinity Church in the township of Udelnaya, Ramenskoe Church District, Moscow Diocese.

In 1955, Patriarch Aleksiy bestowed upon Father Ioann a second ornamented cross for the 50th anniversary of his ministry. By that time, for his zealous service, Father Ioann had been honoured with many awards including the right to celebrate Divine Liturgy with the Holy Doors open till the Lord's Prayer. He was also granted a patriarchal cross.

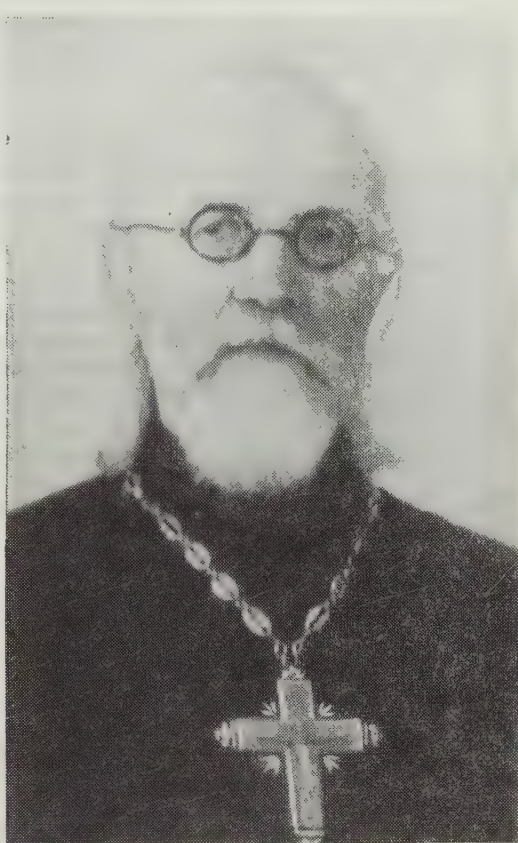
For his patriotic activity during the war, Father Ioann was decorated with the medal "For Valorous Labour in the Great Patriotic War 1941-1945".

By an ukase of Patriarch Aleksiy, Archpriest Ioann Sobolev was appointed Dean of the Patriarchal Cathedral of the Epiphany early in 1965. For Easter of that year he was awarded the Order of St. Vladimir, 2nd Class, and on July 21, the Feast of the Kazan Icon of the Mother of God—raised to the rank of protopresbyter.

On May 28, 1965, the clergy and parishioners of the cathedral celebrated the 60th anniversary of their dean's ministry (JMP, 1965, No. 7—Russian edition).

From the day the Pension Committee of the Moscow Patriarchate was set up (April 15, 1948, by the decision of Patriarch Aleksiy and the Holy Synod) to 1973, Father Ioann was a member of the committee; he was also a member of the Moscow Diocesan Council. On February 22, 1973, he retired for health reasons.

The funeral service for Father Ioann was conducted after Divine Liturgy in the Trinity Church in Udelnaya by the rector, Archpriest Viktor Shipovalnikov, with the assistance of Archpriest Ioann Pruskalev, Superintendent Dean of the Ramenskoe Church District, Archdeacon Stefan Gavshev of the Patriarchal Cathedral, priests and deacons of Moscow and Moscow Diocese. The service was attended by many worshippers



and relatives of the departed. The funeral oration was delivered by Archpriest Viktor Shipovalnikov.

The day before, in the above-mentioned church, the parastasis was conducted by an assembly of the clergy including Archpriest Nikolai Vorobyev, ecclesiarch of the Patriarchal Cathedral. Metropolitan Serafim of Krutitsy and Kolomna came to the church to pay his last respects to the deceased.

Patriarch Pimen gave his blessing to the Patriarchal Cathedral clergy to hold offices for the repose of Father Ioann's soul. On January 26 and 27, Monday and Tuesday, ektenes for the dead were said during Divine Liturgy; on January 26, in the evening, a panikhida was held for the departed priest.

Father Ioann was buried next to his wife, Maria Pavlovna, at the cemetery in the township of Malakhovka.

The main trait in Father Ioann's character was his Christian love for peace and he strove to establish it in the parish he guided. At every divine service, Father Ioann delivered sermons, which were unique in composition and style. He was fond of church singing and himself al-

ways sang strictly according to the Church Rules; he could easily replace a precentor.

In Father Ioann were fulfilled the words of Holy Writ about the blessed longevity of those faithful who "honour their father and mother" (Exod. 20. 12; Mt. 15. 4), who believe that the fear of the Lord is the beginning of wisdom (Prov. 9. 10), who consider it good to comprehend and fulfil Christ's law.

"He who lived in godliness and was adorned

as Thy priest, O Christ... minister of Thy Mysteries Divine, by Thy Divine command hath passed over from life's clamour unto Thee. Save him whom, as Priest, Thou didst accept, O Saviour; and because of Thy great mercy, give unto him rest with the Just" (from the Order for the Burial of Priests).

The clergy of the Patriarchal Cathedral

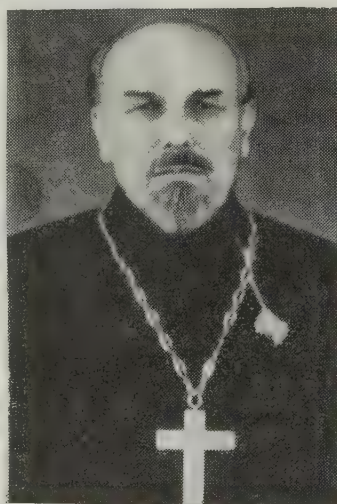
IN MEMORIAM

Archpriest **Gavriil Vladimirovich Shturuk** of the Kalinin Diocese, who had lived in retirement in Kalinin, passed away on February 20, 1975, after a prolonged illness.

He was born into a peasant family on March 25, 1900, in Volyn Gubernia. He went to a parish school and then to a Russian gymnasium in the town of Kovel, and in 1931, graduated from the Orthodox Department of Warsaw University's Theological Faculty with the degree of Magister of Theology. From 1929 Father Gavriil was a reader at the Ascension Church in his native village of Mikhalye and then the rector of this church after having been ordained to the priesthood by Bishop Nikolai of Volyn and Rovno. In 1956, Father Gavriil became a member of the clergy of the Kalinin Diocese, and up to his illness served in the Holy Trinity Cathedral (Belaya Troitsa) in Kalinin. In 1956, for his thesis: "The Book of Needs by Metropolitan Petr Mogila—its origin, contents and significance" written for the Extramural Department of the Moscow Theological Academy, he was granted the degree of Candidate of Theology.

Father Gavriil made an intense research into the fields of ecclesiastical history and archaeology. On October 29, 1964, at the Moscow Theological Academy he defended his magister's thesis: "The history of

the Belaya Troitsa Church in Kalinin—a 16th century monument." This research work was evaluated by his official opponents—Archpriest Prof. Aleksey Ostapov (now asleep in the Lord) and Docent Konstantin Komarov—as "a worthy contribu-



tion to the Russian Church archaeology... and is a complete reference book on the history and archaeology of the Cathedral of the Holy Trinity in Kalinin" (cf. **JMP**, No. 2, 1965, pp. 31-32—Russian edition).

Besides the above-mentioned treatise Father Gavriil undertook an extensive research into the history of the Tver Diocese from the time of its founding to our days. During the 700 years of the diocese's history its seat was occupied by 73 bishops in

succession. He wrote a voluminous manuscript (630 pp.) on the initial (and most difficult for a researcher) period of the diocese's history—from its founding in 1271 to 1700—a period when the first 29 bishops ruled. This well-grounded work is distinguished for its excellent language and the wealth of the latest archaeological data cited. One may hope that this undertaking by Father Gavriil will be brought to consummation.

For his excellent record Father Gavriil was honoured with many ecclesiastical awards, including a mitre for Christmas of 1975.

Two days before his death, Father Gavriil celebrated Divine Liturgy; he was joyful, well-disposed. He passed away peacefully, having asked Archpriest Aleksey Zlobin (Rector of the Church of the Nativity of the Mother of God in Gorodnya-on-the Volga near Kalinin) to take care of his burial.

The funeral service for the departed was conducted by Bishop Germogen of Kalinin and Kashin. Archpriest Nikolai Vasechko, ecclesiarch of the cathedral, in his oration paid tribute to Father Gavriil as a selfless toiler in Christ's vineyard and in ecclesiastical history. When all present paid their last respects to the deceased his coffin was carried by the clergymen round the cathedral to the singing of the Great Canon hirmoi beginning with the words "Helper and Protector". He was interred at the Kalinin cemetery.

Mitred Archpriest **Stefan Mikhailovich Akashev**, one of the oldest priests of the Kuibyshev Diocese, died in the 75th year of his life on April 11, 1975. Born into the family of a priest in Orenburg Gubernia, he was ordained to the priesthood in 1924 and fulfilled his pastoral obedience first in the Diocese of Orenburg (till 1970), and then in that of Kuibyshev. For 15 years he was the rector of the



church in the village of Vysokoe, and then, from 1972, he served in the same capacity in Zaplavnoe. He was a recipient of ecclesiastical awards including a mitre.

Always modest and unpretentious in his dealings with people, Father Stefan will live in their memory as a good pastor distinguished for his diligent celebration of divine service, responsive attitude to the spiritual needs of the flock, his constant concern for the parish in general and his attentive attitude to the Sacrament of Confession. The Lord granted him a blissful departure. On that day he celebrated Divine Liturgy, held all ministrations in the church, and then, at 4 p. m., fell asleep in the Lord. With the blessing of Bishop Hann of Kuibyshev and Syzran the funeral service for Father Stefan was conducted by Archpriest N. Fomichev, ecclesiarch

of the Kuibyshev cathedral, assisted by an assembly of priests and deacons.

To the singing of the Great Canon hirmoi beginning with the words "Helper and Protector", the coffin was borne by clergymen round the church and interred at the Zaplavnoe cemetery.

Protodeacon **Petr Petrovich Baikov**, one of the oldest Moscow clergymen, passed away on October 13, 1975, in the 84th year of his life.

Petr Petrovich was a reader for five years after finishing the two-year catechistic courses in the Diocese of Nizhni Novgorod. In 1920 he was ordained deacon and since that time the velvety timbre of his voice was heard in churches of many cities including Moscow.

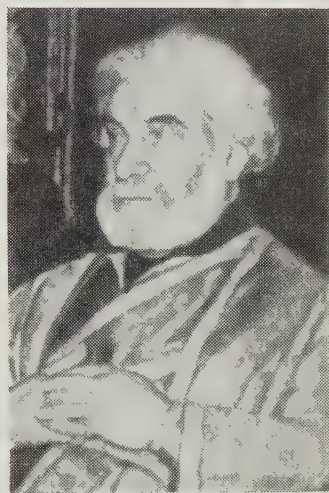
From 1943 to 1974, Petr Petrovich was the protodeacon of the Patriarchal Cathedral of the Epiphany and enjoyed its parishioners' profound love. When he had a severe heart attack all of them led by the then dean of the cathedral, Protopresbyter Nikolai Kolchitsky, fervently offered up their prayers for his recovery.

Celebrations for the 50th anniversary of Protodeacon Petr's service to the Church held a few years ago in the cathedral, are still fresh in the memory of its clergy and parishioners (Russian JMP, No. 6, 1970). Protodeacon Petr's colleagues spoke of his great services to the Church for which he had been awarded the Order of St. Vladimir, Third Class, and many ecclesiastical certificates of honour. They also said that he was always at his best in fulfilling his duties. His majestic rendering of the Epistles or the "Blessed is the Man" (Psalm 1) together with the choir under the late precentor, V. V. Komarov, will remain in the memory of the worshippers for a long time. A pious Christian, Petr Petrovich used to pray for all the newly-

departed and his remembrance list kept growing.

Petr Petrovich was exacting to himself and very friendly and lenient towards his colleagues, especially those just starting their ministry.

His children are in the service of the Church; one of his sons, Archpriest Aleksiy Baikov is in Moscow.



It was not easy for Petr Petrovich to stop officiating at divine services. Although extremely weak, he often came to the cathedral assisted by his son to receive Holy Communion together with the officiating clergy. When he took to his bed he asked a priest to his home to communicate him. Shortly before his death he received Holy Unction; during the administration of this Sacrament he lay motionless but quite unexpectedly he revived and sang right through the performance of the Sacrament. Gathering up his ebbing strength he sat up to receive the Holy Eucharist as the Communion Verse "Partake of the Body of Christ" was sung. Soon he passed away.

The clergy and parishioners of the patriarchal cathedral in deep sorrow paid their last respects to Protodeacon Petr Petrovich Baikov. He will be always remembered prayerfully by them.

For Easter Christ Is Risen!

With these words Christianity became a world religion. The first to hear them were the Myrrh-Bearers who came to the sepulchre of Christ.

They saw that the stone which sealed off the entrance to the cave where our Lord Jesus Christ was buried had been rolled back, the grave was open and empty, and seated upon the stone was an angel who said to them of Christ *he is risen* (Mt. 28. 7). According to St. Mark and St. Luke, the angel was inside the sepulchre when he said *he is risen* (Mk. 16. 6, Lk. 24. 6).

And almost immediately after that, Christ our Saviour Himself, risen and alive, met the holy women and said *All hail!* (Mt. 28. 9). And the holy women, when they heard and saw Christ alive, were completely convinced that He had risen. These holy women were the first to proclaim the Risen Christ. It was they who proclaimed His Resurrection to the Apostles. But at first the Apostles did not believe their good news, and did not believe until the Risen Christ appeared to them Himself. He did so in different ways: to

Peter when he was on his own (Lk. 24. 34), to two disciples (Lk. 24. 13-35), to ten of the Apostles (Jn. 20. 19-25), to all eleven (Jn. 20. 26-29), to more than five hundred believers (1 Cor. 15. 6), and many times to His Apostles: *he shewed himself alive... many infallible proofs, being seen of them forty days* (Acts 1. 3). And the Apostles, when telling each other of these appearances, said, *The Lord is risen indeed* (Lk. 24. 34). And they went out into the world to bear witness that Christ was risen.

Our belief in the Resurrection of our Lord Jesus Christ on earth makes Christianity a religion of great joy. Our faith calls us to the Kingdom of Heaven, but at the same time it teaches us that we should always be joyful on earth: we should love one another, take care of others, work to perfect our lives here below, and to live in peace. It is only by our efforts on earth for others, for our country and for society that we can fulfil God's commandments and gain eternal life with the Risen Christ. Amen.

Metropolitan IOANN
of Yaroslavl and Rostov

For Maundy Thursday

Dearest beloved, on this holy day we commemorate with joy and devotion the institution by our Lord Jesus Christ of the Holy Sacrament of the Eucharist, in which the Redeemer of the World grants sinful man His Most Pure Body and Blood, to heal and enlighten our souls, the holy token of the New Covenant of God with man: *This cup is the new testament in my blood, which is shed for you* (Lk. 22. 20), says the Lord.

The great humility of the Son of God Who washed the feet of His disciples is also piously celebrated by Holy Church this day. The Lord Who sees into our hearts did this not in the hope of gratitude from man: *"All ye shall be offended because of me this night"* (Mt. 26. 31), He said, *and shall leave me alone* (Jn. 16. 32), He did it so as to demonstrate the greatness and goodness of Divine Love.

Where is the measure with which to calculate the love for us of the Lord

and Judge of the World, Who does not punish, but hastens to bring grace to man, to bless him and unite him with eternal bliss? Before sacrificing Himself for the sins of the whole world, He humbly filled a bowl with water and stood on His knees before His disciples (and through them, before the whole of humanity) to wash the feet of him who was to deliver eternal Righteousness and Love to disgrace and death, the Son of God into the hands of sinful men. And in truth, *in this was manifested the love of God toward us... not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins* (1 Jn. 4. 9-10).

We will never reach full understanding of the profundity of His love for us for this love, eternal and all-holy as the Godhead itself, is deeper and broader than anything we could imagine. Divine Love for His fallen creatures led the Lord to take upon Himself all the burden and shame for the sins of men. *Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are* (Jn. 17, 11), as the Son of God addressed His Heavenly Father, begging Him to have mercy on those who were soon to deny Him, smite Him and demand His crucifixion. And later, when humanity poured out upon Him the whole burden of its crimes, He, accepting the sufferings of the Cross, was to beg of His Heavenly Father: *Father, forgive them, for they know not what they do* (Lk 23. 34). Thus the Lord bears witness to the world of the boundlessness of the love of God, Whose grace-bestowing action will ever spread throughout the earth, to be denied only to him who refuses it. "What a wealth of grace! What mystery has taken place within me?" asks St. Gregory the Theologian. "I received the image of God and did not preserve it: He took on my flesh, both to preserve the image and to immortalize the flesh. He enters into a second relationship with us which is even more miraculous than the first" (Sermon for Easter).

From time immemorial, the devil has been insinuating to man that his power, his beauty and his dignity are in pride and self-love and so, starting with Cain, the first murderer, and down to

Judas Iscariot, the murderer of the Son of God, he has been leading nations into bloody strife and sowing hate amongst men. Seduced by the temptations of the devil, man distorted all that was pure, good and holy within him, all the gifts with which the Lord had adorned him, and fell away from his Creator; and instead of attaining equality with God, as he had been promised, he came to know suffering, grief and death.

But at last the holy moment of Salvation had arrived. To fallen man Heaven sent forth *grace for grace* (Jn. 1. 16), the Bread of Life—the Most Pure Body of the Son of God—and the grace-filled drink—His Most Pure Blood.

And so sin lost its sting, the devil was trampled underfoot, and the covenant between God and man was restored. Divine Sacrifice was offered for the sins of men, fulfilling the Creator's promise that the seed of the Woman would bruise the head of the serpent (see Gen. 3. 15): and the image of God's creation was also restored. The greatest feat accomplished by the Son of God, commemorated today by Holy Church, demonstrated conclusively to what extent the image of God had been distorted in man, if for its restoration and redemption a Sacrifice was demanded before Which the earth trembled and the sun dimmed its light; a Sacrifice for which we could never show due gratitude; all that we can do is prostrate ourselves before It in profound humility and a feeling of thanks beyond words, crying out with the Good Thief: *Lord, remember me when thou comest into thy kingdom* (Lk. 23. 42). But the Lord not only frees man from the power of sin, through His lesson in humility, He prepares him to receive Divine Love and the grace it bestows upon the world; He bows before the feet of man to cleanse them so that they should carry him worthily into eternal life. *If I, says the Lord, ...have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you* (Jn. 13. 14-15).

The Divine Mystery commemorated by Holy Church today is the Divine Act by which the earth became the Altar of God, on which the Son of God offered the first, Bloodless Sacrifice of redemp-

tion; it was for us, too, that His Divine Body was broken and His Divine Blood spilled: the Lord washed our feet, too, to make us participants in the Last Holy Supper, which honour we receive when we partake of Christ's Holy and Divine Sacrament. At that moment the heart of man becomes the temple of God, for it is entered by "The King of Glory... the Mystical Sacrifice all accomplished". With what a well-prepared, pure and elevated heart we must approach the Sacrament, so as not to be among those who, for want of a wedding garment, will be tied hand and foot and cast forth from the wedding-chamber into the outer darkness! And how completely

pure must our actions and feelings be for us to be found worthy to partake of the wedding-feast of the Son of God. It follows therefore that true humility, steeped in sincere love for others, profound contrition for our sins and prayerful ardour unclouded by pride, cunning or cruelty before God or man are the moral adornments essential for all to be worthy to partake of the wedding Supper of the Lamb of God, Who was made flesh, suffered and died for us, rose from the dead and ascended into Heaven, from whence He shall come to judge the living and the dead. Amen.

Archbishop NIKODIM
of Kharkov and Bogodukhov

For the Feast of Saint John the Divine

No man knew the Saviour so closely, and to none was it granted so fully to contemplate the mystery of His universal and earthly life as it was to the Apostle and Evangelist St. John, revered this day by the Orthodox Church. He was Christ's friend and heard the very heartbeat of Jesus when he lay on His breast during the Last Supper. And when the great evangelist and seer of mysteries says, *Every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love* (1 Jn. 4. 7-8), it means that both the true Christian cognizance of God and the true Christian life are to be found in love.

The Holy Apostle who was the favourite disciple of our Lord Jesus Christ is the herald and the preacher of love. His Gospel and Epistles are imbued with the idea that without love for God and man there is no salvation. St. John's world view is founded on the great commandment of Jesus Christ to *love one another* (Jn. 13. 34). In one of his epistles the Apostle teaches us. *My little children, let us not love in word, neither in tongue; but in deed and in truth* (1 Jn. 3, 18).

The profound love of the Apostle for Christ was the basis for his complete union with Him. Christ for the Apostle

was the Beginning and the End of all being (Jn. 1. 3), the Light, that lighteth every man (Jn. 1. 9), the Living Water that quenches our spiritual thirst (Jn. 4. 14), the Bread of Life (Jn. 6. 48-51) and the Way, the Truth and Life itself (Jn. 14. 6).

The apostolic humility of St. John was an incarnation of the Master's greatest commandment of sacrificial all-embracing love, stretching forth into eternity, which is why he says: *He that dwelleth in love dwelleth in God, and God in him* (1 Jn. 4. 16).

Following Christ at all times he more than any other disciple demonstrated his love and devotion to the Lord. Only he remained faithful to his Divine Master to the very end. His love for Christ was so great that it overcame all obstacles and brought the Apostles to the foot of the Cross at Golgotha. There is nothing greater and more selfless than the love which prompted St. John, unmindful of the mortal danger involved, to remain with Christ throughout His sufferings on the Cross. This steadfast devotion is proof that he drank of the cup worthily and was baptized by the Baptism of Christ.

All the disciples forsook the Crucified Christ and ran away (Mt. 26. 56), nature itself fell out of joint, with the earth quaking and the hills rent asunder

while the sun was darkened, but the favourite disciple of Christ, St. John, remained at his divine vigil. Men fled from Golgotha in terror, beating their breast (Lk. 23. 48), but the heart of the Apostle was filled not with terror, but with grace: his eyes were opened both onto the world of Divine Love, the salvation of men, and onto that of the fury of Hell, which raged at the Cross of Christ. St. John saw that Ineffable Love for which evil is in contemptible. The words of Christ to God the Father to *forgive them*, i. e. those who tormented Him, spat in His face and finally crucified Him, showed the Apostle the strength of this love for men which is the essence of the Divine Life. This is why to the end of his days on earth the Apostle preached love, repeating constantly, even when he was very old and no longer capable of a sustained discourse, the phrase "My children, love one another".

Dearly beloved brothers and sisters, how are we to acquire such love? Holy Scripture has the answer to this question: *He that hath my commandments, and keepeth them, he it is that loveth me... and I will love him, and will manifest myself to him* (Jn. 14. 21). To love God means to live according to His will; by fulfilling God's commandments man cleanses his soul of vices and passions.

The love of which St. John speaks consists of bearing one another's inadequacies and forgiving offences. It gives man the strength to sacrifice himself entirely for God and others. As the

grace-giving power of God, active within us, love conquers death, establishes the link between men and Heaven, and lets us taste the food of the world to come (Heb. 6. 5).

And man without love, even if he had mastered all the things of the earth, would be worthless in the eyes of God. As St. Paul puts it so strikingly, he would *become as sounding brass, or a tinkling cymbal* (1 Cor. 13. 1). And even knowledge, discussions of the grace of God, His mercy and patience and the adoption of the truth of faith through the reason alone remain dead, lifeless and barren. The true knowledge of God is to be reached through good deeds inspired by love.

Our hearts should become a focus of good and of love. Only then will we experience the life-giving strength and spiritual riches of the goodness, mercy, patience and love of Christ. And as these qualities grow in his soul man will grow nearer to God, be sanctified and become like Him, for God is love, and in Him are life and light, peace and joy. He is our Creator and our Provider, and we must love Him, *because He first loved us* (1 Jn. 4. 19).

Today, on the feast day of St. John the Divine, let us pray to the favourite disciple of the Lord that the stream of Christ's love for us be never stanchied and that we be inspired with the divine spirit of love. Amen.

Archimandrite IOANN MASLOV,
docent at the MTA

(Continued from p. 40)

the members of the church council gave the bishop a ceremonial welcome. The rector, Father Vasily Myslik, delivered the address of welcome. His Grace consecrated the church and then celebrated Divine Liturgy. Following the Gospel reading, Archpriest Nikolai Radul preached to the congregation. After Liturgy, the bishop delivered a homily. The asperges afterwards was followed by the singing of "Many Years". The episcopal and parish choirs sang during the service.

On October 26, the 18th Sunday after Pentecost, Bishop Savva visited the Church of the Nativity of the Mother of God in the village of Podvir'yevka, Kelmentsy District. The rector,

Archpriest Georgiy Balika, the parishioners and members of the church council gave the bishop a very warm welcome. The repairs to the church had been finished in time for the bishop's visit. After he had conducted the office of consecration, Bishop Savva celebrated Divine Liturgy in the church, during which he bestowed the patriarchal award—a pectoral cross upon Father Nikolai Kondryu. The bishop then addressed the worshippers, and expressed his satisfaction and delight that the church had not only been excellently repaired, but splendidly decorated. Asperges followed. The service concluded with the singing of "Many Years". The episcopal and local choirs sang during the service.

Communique of the Prague Meeting of the CPC International Secretariat

The International Secretariat of the Christian Peace Conference held its first session from January 14 to 16, 1976, at the student hostel of the Comenius Faculty in Prague, under the chairmanship of General Secretary Dr. Karoly Toth.

Speaking on behalf of the member-Churches of the CPC in the CSSR, Dr. Ján Michalko, General Bishop of the Slovak Evangelical Church A. C. and a Vice-President of the CPC, welcomed those present and assured them that the Churches in the CSSR were determined to continue supporting the work of the CPC. He also expressed satisfaction over the fact that the CPC had expanded its activity outside of Europe, especially in Asia, Africa and Latin America.

Prof. Josef Smolik (CSSR) discussed the theme: "Contribution of the WCC General Assembly in Nairobi to Peace and Justice". It was clearly revealed in his speech and the ensuing discussion that the ecumenical movement had entered a decisive stage of its existence. It is now being confronted with the theological and practical aspects of the task to carry on unmistakably and with added clarity its prophetic mission and admonition and to rally for this purpose the broadest support from its member-Churches and religious groups. The following questions were still insufficiently dealt with in Nairobi:

- the ecumenical contribution toward peaceful coexistence

- understanding for Christians' and Churches' engagement for socialism as a realistic, socio-historical alternative

- struggle for peace through justice.

Precisely for this reason, the CPC sees the World Council of Churches as a place offering a possibility for co-operation in the spheres of theology and practical ecclesiastical matters. A special task of the CPC is to develop a theological consciousness concern-

ing engaged activity, protect it against acquiring the characteristics of an ideology and to repeatedly pose the question of a qualified unity.

The members of the International Secretariat devoted particular attention to the clear, positive and future-oriented standpoints adopted by the 5th General Assembly of the WCC with regard to the results of the Conference on Security and Cooperation in Europe and the requirement for a new international economic order (NIEO). They welcomed the fact that the WCC's Central Committee had been charged with the convocation of a consultation on disarmament. The hope was expressed that in the future the representatives of Churches in the socialist countries will be among the speakers at the General Assembly. The struggle for peace as a task of Churches and as an act of faith in Jesus Christ must still more manifestly be presented by the CPC in the WCC.

The International Secretariat sent to Metropolitan Nikodim, the president of the movement, a letter of congratulations on his important election as one of the six Presidents of the WCC.

The CPC's General Secretary, Dr. Karoly Toth, presented in his report an analysis of the latest international events, as well as a survey of the work of the ecumenical movement and of the forthcoming activity of the CPC in 1976. The ensuing discussion devoted particular attention to the following problems mentioned in the General Secretary's report:

- misuse of the notion of human rights as formulated in Article 7 of the CSCE and the true meaning of detente in Europe

- the positive consequences of detente for the Third World countries

- important information about the actual aims of the resolution adopted on November 10 by the UN General As-

sembly, in which Zionism is characterized as a racial discrimination.

Regarding the conflict in Lebanon, it was pointed out that the background of that country's problems had much more of a political than a religious character. With regard to the events in Angola, material serving the appraisal of its various liberation movements was presented.

Large space in the report was devoted to the Pope's appeals for peace and support for the UN and against armaments and impediments to construction projects in the developing countries—especially as contained in the last New Year Message of Pope Paul VI.

In numerous reports, the International Secretariat of the CPC appraised the work accomplished until now.

Among the CPC's foremost activities in 1975 was the establishment of the APC, participation in the First Asian Ecumenical Congress in the Philippines; the Women's Conference of the CPC in Finland; monetary collections made at divine services held on Africa Sunday; intensification of relations with liberation movements in Africa and, contacts and joint consultations with national and international Catholic peace movements.

The recent session of the Continuation Committee (Siofok, Hungary, September 16-20, 1975) disclosed that the CPC has gained both in the breadth of its activities and relations and in profundity and clairvoyance with regard to the determination and elucidation

of its calling. This session of the WCC met with a positive response among both the religious and nonreligious public.

In 1976, the CPC will further expand its activity. In this respect, the April session of the Working Committee in New Windsor near Washington, D. C. (USA), whose theme will be "Moral Tasks for Christians in Promoting Disarmament", will be especially important. Preparations for this session are being made in cooperation with Prof. Bruce Rigdon of Chicago.

The CPC supports the World Conference of Representatives of Churches and Religious Associations—Friends of the Moscow Congress of Peace Forces—in Moscow, and the World Conference for Disarmament and Against Hunger and Exploitation in New York. It will organize a theological consultation in Western Africa and hold a third meeting with US ecclesiastical leaders.

The members of the International Secretariat were received by the head of the Secretariat for Church Affairs of the Presidium of the Government of the CSSR. The International Secretariat expressed its thanks to the Czechoslovak Churches for their accommodation of the participants in the session, for making the necessary assembly rooms available and for their cordial welcome of all those present at the session.

For the Russian Orthodox Church, Hegumen Iosif Pustoutov, an International Secretariat member, participated.

A Consultation by the Leaders of the CPC Study Commissions

The directors of the five CPC study commissions met in Prague, Czechoslovakia, on January 17, 1976, under the chairmanship of Dr. Heinrich Hellstern, CPC Vice-President (Switzerland). Pastor Hartmut Drewes from the Federal Republic of Germany conducted the opening service. The Rev. Christie Rosa from Sri Lanka, one of the assistants to the General Secretary, reviewed the commissions' work over the past year and evaluated their contribution to CPC activities. The CPC General Secretary,

Dr. Karoly Toth, emphasized the importance of the progressive political position taken by the Churches and by Christians in the struggle for peace, also important from the point of view of the sincerity of their Christian beliefs and the ecumenical nature of their work. The theological and political aspects of these questions gave rise to a lively discussion.

Later the leaders of the five study commissions held separate sessions to draw up their programmes for 1976.

These programmes and the results of the commissions' work and their future goals were presented to the Study Department and discussed at the final plenary session. It was decided to hand them on to the members of the commissions.

Sister Bernadeen Silva from Sri Lanka led the closing prayers.

The representative from the Russian Orthodox Church at the consultation was Hegumen Iosif Pustoutov, Vice-Chairman of the CPC Youth Commission.

Communique of the CPC Antiracism Study Commission

The CPC Study Commission on Antiracism held its third meeting from February 2 to 6, 1976, at the Evangelical Academy in Arnoldshain, FRG. The meeting was attended by 44 members and experts from Namibia, India, the USA and other countries.

It was presided over by Bishop F. Segun (Nigeria), Mrs. Bernadeen Silva (Sri Lanka), S. H. Amissah (Ghana), Dr. C. L. Gray (USA) and Prof. K. Huszti (Hungary).

The opening service was led by S. H. Amissah. The participants were welcomed by the Rev. M. Stöhr on behalf of the Evangelical Academy of Arnoldshain, the CPC Vice-President, Dr. H. Mochalski (FRG), and the CPC General Secretary, Dr. K. Toth. In his address, Pastor M. Niemöller condemned racism as a crime against humanity and a sin before God. Against the background of their own history, Christians in the FRG should feel themselves challenged to combat racism, he said.

Greetings were also extended to the Study Commission by the President of the Evangelical Church in Hessen and Nassau, D. H. Hild, who placed emphasis on the importance of the commission's work, wishing it much success. He stressed that every form of racism is a monstrosity, and that to Christians it implies not only inhumanity, but blasphemy.

The meeting was held under the theme: "The struggle for human rights and national liberation as a part of peace." An introductory survey of the work accomplished so far by the commission was presented by Christie Rosa (Sri Lanka). He highlighted the importance of a close connection between the CPC's efforts, the aims of the WCC Programme to Combat Racism and the actions of the United Nations.

S. Phiri, representing the All-Africa Conference of Churches, discussed antiracism in the light of recent developments in Africa in his report on the work of the AACC. Dr. Ingo Roer, reporting on the main theme of the meeting, pointed to the particular responsibility of Western European Churches in view of their close traditional economic and cultural relations with the white minority in South Africa. Prof. L. Brox (CSSR) undertook a critical analysis of the method of theological reflection that should be instrumental in the service of liberation. As a reflection of faith, theology must be connected with historical practice and it must never take science as its sole criterion.

Bishop Colin O'Brien Winter of Dar es Salaam, in exile, who was deported by the government of the Republic of South Africa, presented an impressive picture of racial discrimination in Namibia and of Vorster's so-called detente policy. He also stated that: "The ideology of apartheid is the great lie; it is anti-Man, anti-Christ, anti-Church; it is a blasphemy built on the assumption that God has chosen a master race and that all others are created to be inferiors."

Mr. Ben Amathila, representing the South-West African Peoples' Organization (SWAPO), elucidated the present political situation in Namibia. He highlighted the participation of the FRG in support of the illegal rule of South Africa over Namibia. It is particularly Christians and Churches in the FRG which should be urged to contribute positively to the ending of this economic and military collaboration.

A lively and thorough discussion followed all reports. Great attention was paid by the Study Commission to the situation in Angola. In the interests of

ending the intervention and establishing peace in Angola, the participants pointed to the necessity of a wider recognition of the MPLA government.

The work of the Study Commission resulted in a declaration on the situation in Namibia and a circular letter to the Churches on the situation in Angola. Recommendations for further actions in the struggle against racism, for the implementation of human rights and concerning national liberation were accepted by the commission to be presented to the leadership of the CPC.

The observance of Africa Sunday on May 23, 1976, by the Churches was recommended this year.

At the close of the meeting, the commission expressed its appreciation to the Evangelical Academy of Arnoldshain for its hospitality; the closing worship was led by A. Devasundaram (India).

For the Russian Orthodox Church, Docent N. D. Medvedev of the Leningrad Theological Academy, a commission member, participated.

CPC Declaration on Namibia

Arnoldshain, FRG, February 2-6, 1976

The Christian Peace Conference welcomes the "Dakar Declaration on Namibia and Human Rights" and "The Programme of Action".

These documents are the results of the work of more than 300 delegates to the conference, representing governments, inter-governmental and non-governmental as well as ecumenical organizations who have come in response to the invitation by the organizers: The International Institute of Human Rights, International Commission of Jurists and the International Association of Democratic Lawyers.

The large delegation of the South-West African Peoples' Organization present at the Dakar conference was led by Mr. Sam Nujoma, President of SWAPO.

The CPC assures the UN Council for Namibia of its gratitude for all its efforts to end the illegal occupation of Namibia by the South African regime. Furthermore, the CPC

—condemns the persistent exploitation of Namibia's natural resources by Western companies such as Rio Tinto, Bmax and Newmont, which are doing so in contravention of the decision of

the International Court of Justice in The Hague in 1971;

—deplores the continuance of the West German Consulate in Windhoek and the grant of one million D-Marks by the FRG for so-called cultural activities;

—condemns the veto and other delaying tactics used by Western powers in the UN, which are blocking Namibia's immediate independence;

—avows its support for SWAPO in its gallant struggle for freedom and human rights in a future independent unitary state;

—emphasizes its solidarity with the Churches in Namibia which are now being persecuted by the South African regime because of their stand in support of the oppressed;

—calls upon South Africa to withdraw from Namibia its administration and its armed forces and to allow the United Nations to supervise free elections there;

—in conclusion, the CPC demands the release of all Namibian political prisoners now held on Robben Island and in other jails, as well as the right for all Namibian exiles to return to their native land.

Dr. NIKODIM, Metropolitan
of Leningrad and Novgorod,
President of the CPC

Dr. KAROLY TOTH,
General Secretary
of the CPC

Peacemaking in Retrospect and Prospect

Believers of the Russian Orthodox Church, along with the entire Soviet people, heartily approve the signing in Helsinki of the Final Act of the Conference on Security and Cooperation in Europe by the heads of the delegations of 33 European countries, the United States and Canada. His Holiness Patriarch Pimen of Moscow and All Russia expressed his opinion on this memorable historical event in his official Statement on the Successful Completion of the Conference (*JMP*, 1975, No. 10, p. 3).

Our contemporaries throughout the world justly consider the successful conclusion of the Conference on Security and Cooperation in Europe one of the most important international events of the year; those more conversant with history call this, with every justification, one of the great political events of the century, even of our entire era, the only event of its kind in relations among states. For the first time in human history, the leaders of 35 countries of two continents met for the purpose of improving and expanding contacts in the interests of their own peoples and reflecting their desire to promote peace, security, justice and cooperation in Europe. It was for this reason that the signing of the Final Act of the European Conference is an outstanding moment in history, a moment inspiring hope for a better future for the present and future generations.

The continent of Europe, the "Old World", has for the thousands of years of its history repeatedly been a tragic intersection on the paths of many peoples, an arena in which a multitude of sanguinary and cruel conflicts, armed clashes, plunder, violence and other acts of injustice and aggression have been played out. It was in Europe that colonialism was born, a colonialism that brought unnumbered disasters to peoples throughout the world and has not been finally expunged even at present. Political adventurists have repeatedly chosen Europe as the field of their activity. It was in Europe that the

doctrine of world hegemony and the dreadful ideology of fascism were born. Here in the 20th century two murderous world wars burst into flame. Europe was first to become the proving ground for the cold war, a site for implementing the international policy of blocs, confrontation and other divisions.

But Europe is also the hearth of one of the world's greatest civilizations, the centre of many distinctive national cultures. Here socialism first triumphed and the community of fraternal socialist countries first took shape. It is not, therefore, surprising that the all-encompassing struggle for security and cooperation among nations began on the continent of Europe. Nor is it surprising that a European Summit Conference defined for the first time in history the principles whose implementation will help to ensure a stable peace in Europe and to eliminate war from the life of its peoples.

One may say with assurance that the results of the conference will create a good foundation upon which to solve, after their example and under their positive influence, major international problems on a world scale, including universal and complete disarmament and the elimination of existing seats of tension and conflict.

Though the Conference on Security and Cooperation in Europe did not, at its third and concluding stage, specially envision summing up the political results of World War II, it is noteworthy that it accomplished just this—if for no other reason, through its coincidence with the 30th anniversary of the victory over German fascism and Japanese militarism, a victory sustained by our country together with other states in the anti-Hitler coalition. The conference thus has great symbolic significance as a memorial to the many millions of sons and daughters of all nations who died in heroic struggle against the aggressors, as the fulfilment of their burning commandment to future generations to defend peace against the forces of war.

The Conference on Security and Cooperation in Europe proved able to cope with relations among European states that were both intricate and of long standing. It laid the foundation for peace in Europe—for the first time in history, there is a real chance of guaranteeing security and constructive cooperation among all countries on the continent. For the first time Europe has begun to put into effect a qualitatively new system of interrelationships, relationships based not on confrontation between states with differing social systems, but on the principles of peaceful coexistence. It showed persuasively the need and possibility of achieving this. One may say that the continent of Europe crossed the threshold into a new period in its history. There can be no question but that future historians will evaluate the results of the conference in just this way.

However, the road to this bright and persuasive victory of the champions of peace was difficult and long. The course of history over the thirty years since the end of the Second World War has not been that of a triumphant passage along a broad, rose-strewn avenue. Much moral energy and many material resources have had to be expended by men of good will in order to overcome the cold war, to surmount mutual distrust and eliminate covert and overt hostility.

The enormous success of the Conference on Security and Cooperation in Europe was the result of many years of consistent and constructive implementation of a policy of peace by the Soviet Union and other socialist countries, which in fact took the initiative in calling the conference. Important, too, was the realistic attitude adopted by political leaders of the Western countries towards the pressing problems of international life. Unarguably, there is in this important event, too, the contribution of all the peace-loving forces of our planet, the religious community included; it was the achievement of all men of good will.

The Russian Orthodox Church has always devoted much energy to reconciling people. For example, on November 7, 1947, i. e. shortly after the end of the Second World War, her Primate,

His Holiness Patriarch Aleksiy of Moscow and All Russia, in his message to the venerable archpastors, God-loving pastors and all true children of the Russian Church on the occasion of the 30th anniversary of the Great October Socialist Revolution, proclaimed: "Let it (our country—*G. T.*) be in the future, too, a guardian and herald of peace for all nations" (*JMP*, No. 11, 1947, p. 5—Russian edition). This was the beginning of our Church's peace campaign against the forces of war, forces that had already begun to propagate the policy of revanche and aggression.

In July of the following year, the participants in the Conference of Heads and Representatives of the Orthodox Autocephalous Churches, which met in Moscow during the celebrations for the 500th anniversary of the establishment of the Autocephaly of the Russian Orthodox Church, from July 8 to 19, 1948, addressed a special appeal to Christians throughout the world, an appeal that read in part: "We, united in the Name of the Prince of Peace, the Lord Christ, stand as armour against all endeavours and acts directed to the violation of peace..." (*JMP*, special issue, 1948, p. 32—Russian edition). From that year to the present, the pages of the publications of the Russian Orthodox Church have carried numerous calls by her archpastors, pastors and laymen for zeal and sacrifice in the defence of peace.

When international and national organizations began to be formed for the purpose of preventing a new, destructive and hateful war, our Church immediately joined in the peacemaking. In 1949, His Holiness Patriarch Aleksiy made a special appeal for the defence of peace on the occasion of the proposal by the International Liaison Committee of Cultural Workers in the Cause of Peace for the convocation of a World Congress of Peace Supporters (*JMP*, No. 2, 1949, p. 3—Russian edition).

The representative of the Moscow Patriarchate at the congress, Metropolitan Nikolai of Krutitsy and Kolomna, remarked in his speech: "The Russian Orthodox Church with her whole heart joins her voice to this demonstration of a will for peace and prays for the suc-

cess of the present undertaking" (*JMP*, No. 5, 1949, p. 16—Russian edition). The idea of convoking a world congress in defence of peace was enthusiastically supported by other Christian Churches whose representatives took part in its work.

Metropolitan Nikolai also represented the Russian Orthodox Church at the All-Union Peace Conference in Moscow. In his speech at this conference, he observed: "We Russian churchmen must condemn before the entire world the criminal designs of the dreadful forces of world reaction" (*JMP*, No. 9, 1949, p. 13—Russian edition).

In October 1959, His Holiness Patriarch Aleksiy of Moscow and All Russia addressed a special message on peace to the God-protected flock of Russia on the occasion of the international day of struggle for peace. On the instructions of the Moscow Patriarchate, the message was read out in all Orthodox churches after the moleben "for peace throughout the world" (*JMP*, No. 10, 1949, pp. 3-4—Russian edition).

In early 1950, Patriarch Aleksiy sent the Primates of all the Orthodox Autocephalous Churches a message that read in part: "It is time for all of us, pastors of Christ's flock, to say openly and for all to hear that international issues must never again be settled by the destruction of millions of lives..." (*JMP*, No. 3, 1950, p. 4—Russian edition).

In the same year, His Holiness Patriarch Aleksiy appealed to the arch-pastors, pastors and faithful children of the Russian Orthodox Church to sign the Stockholm Appeal of the Standing Committee of the World Peace Congress (*JMP*, No. 6, 1950, p. 3—Russian edition); he also appealed to the participants of the Conference of Clergymen of All Christian Confessions of Czechoslovakia in Defence of Peace (*JMP*, No. 7, 1950, p. 3—Russian edition) and, together with the Holy Synod of the Russian Orthodox Church, to the UN Security Council with respect to the dire events in Korea (*JMP*, No. 8, 1950, pp. 3-4—Russian edition).

In 1952, from May 9 to 12, on the initiative of His Holiness Georg VI, the Supreme Patriarch-Catholicos of All the Armenians, and on the invitation of

the Russian Orthodox Church, a Conference of the Churches and Religious Associations in the USSR in Defence of Peace met in Zagorsk for the purpose of multiplying their efforts to strengthen peace throughout the world. The conference sent a message to all Churches, religious associations, clergymen and believers of all the world's religions, fervently calling on them "to unite with the peoples of their countries in the struggle for peace and to make it necessary for their governments to renounce the fatal policy of unleashing a new world war" (*JMP*, No. 5, 1952, p. 24—Russian edition). Representatives of our Church repeatedly made similar appeals by radio to the peoples of Europe.

When there arose purely Christian organizations and movements in defence of peace, security and justice, the Moscow Patriarchate began immediately to take a most active part in their work. For instance, its delegates were at the First International Conference of the Representatives of Christian Churches, which met from June 1 to 4, 1958, in Prague. It was organized by the Christian Peace Conference, which was founded in Prague at the end of 1957 and is functioning down to the present.

In all his Christmas and Easter messages to the clergy and flock of our Church and to other Christian Churches, His Holiness Patriarch Aleksiy invariably called upon them to labour for peace and to defend the same with all their energy.

In July of 1958, he, together with the Holy Synod, sent an appeal to the Primates of all Christian Churches and to Christians throughout the world in connection with the incursion of American troops into Lebanon and British troops into Jordan. The appeal read in part: "...The Russian Orthodox Church has from the very beginning supported her people in their efforts to maintain peace and has untiringly called the believers in all countries to the same" (*JMP*, No. 8, 1958, p. 3—Russian edition).

In the same month, Metropolitan Nikolai of Krutitsy and Kolomna represented our Church as a member of the delegation of the Soviet Union at the

World Congress for Disarmament and International Cooperation (July 16-22, Stockholm).

As time has passed, such purely religious organizations as the Conference of European Churches and the World Council of Churches have begun to devote much attention to achieving peace throughout the world and to justice, freedom, independence, security and co-operation among nations. A representative of the Moscow Patriarchate took part in the regular session of the former organization on January 6-9, 1959, at Nyborg, Denmark. A resolution adopted noted the need for European Churches "to consolidate their efforts to free the peoples of Europe and the entire world from the threat of atomic war" (*JMP*, No. 4, 1959, p. 37—Russian edition).

In February of 1960, the delegation of the Russian Orthodox Church, headed by His Holiness Patriarch Aleksiy of Moscow and All Russia, took part in the Conference of the Soviet Public for Disarmament that met in the Moscow Kremlin (*JMP*, No. 3, 1960, pp. 33-38—Russian edition).

In July of the same year, His Holiness Patriarch Aleksiy sent a message of greeting to the participants in a session of the WCC Central Committee in St. Andrews, Scotland. "On Christian unity of action," read the message, "depends to a large extent the solution of that most difficult problem, universal disarmament... Calling the participants in the session and—through them—all Christians to *unity of the Spirit in the bond of peace* (Eph. 4. 3), we wish the World Council of Churches success in its efforts and endeavours to promote the peaceful ordering of mankind and the union of Christians, *that they all may be one* (*JMP* No. 9, 1960, p. 4—Russian edition).

In 1960, representatives of the Russian Orthodox Church took part, too, in the Puitsdoux Theological Conference, which also dealt with the problems of peace and disarmament since 1960. Delegates from the Russian Orthodox Church have unfailingly attended all of the world congresses of the Christian Peace Conference and many other meetings at which urgent questions of international life have been discussed

since 1961. And such questions and problems have increased with every passing year. Mankind has been witness, on the one hand, to efforts directed to removing the threat of a new war and establishing a firm and just peace, and on the other hand, discovered that to reach this goal it is necessary, first of all, to eliminate the injustice and oppression existing in the political, economic, cultural and other relations among countries and men. Mankind discovered the potential for a rapid development of the forces of creation and production, of science, technology, cultural and social progress, but saw at the same time that the majority of material and human resources have gone to the development of the means of destruction.

Arriving through experience at the conclusion that the continued existence of this state of affairs is inadmissible and that the elimination of the threat of war and the establishment of a stable peace are the only conditions that will allow the nations of the world to enjoy the benefits of scientific and technological progress, people have begun with especial determination to look for ways to eliminate war from the life of society, to achieve a peaceful existence—unity in the multiplicity of forms of social structure. This work has gone on at many levels.

In his Message to the 3rd WCC General Assembly (November 18-December 6, 1961, New Delhi), at which the Russian Orthodox Church became a member of the council and in which she labours actively to the present day, His Holiness Patriarch Aleksiy observed: "The international atmosphere of our day is especially tense and, fulfilling their peacemaking obligation, Churches, religious associations and Christians must with all determination summon and prompt national leaders to sit down at the negotiating table and reach, at long last, an agreement on universal and complete disarmament under effective international control, and to settle other questions that so trouble the peoples of the world" (*JMP*, No. 1, 1962, p. 51—Russian edition).

Representatives of the Russian Orthodox Church also took part in the World Congress for Universal Disarma-

ment and Peace, which met in Moscow in July of 1962; religious figures who participated in the congress also met separately in the Trinity-St. Sergiy Lavra and from there turned "to the followers of all religions with a fraternal call to join in the struggle for peace throughout the world, among all nations" (*JMP*, No. 8, 1962, p. 15—Russian edition).

In these and subsequent years, His Holiness Patriarch Aleksiy of Moscow and All Russia has addressed messages to the world public and ranking national and political leaders in connection with important international events and crying violations of universally recognized norms in relations among nations. Hierarchs, clergymen and laymen likewise repeatedly spoke in defence of peace from church ambos and the podiums at various gatherings of the advocates of peace and at Christian peace conferences. One of the practical measures for assisting the activity of the defenders of peace is the practice, followed by our Church for many years, of contributing to the Soviet Peace Fund.

Over the course of time, the peoples of the world have become increasingly persuaded of how promising have been the results of consistent and purposeful implementation of the ideas of the peaceful coexistence of states with differing social systems and of constructive international cooperation based on mutual benefit. The peoples of the world have learned two important truths: peace cannot be achieved without the constant exertions of men of all countries, and it cannot be maintained through a balance of power. And they have understood, too, that political and ideological disagreements do not necessarily mean that countries must fight or be hostile to each other. It has become completely obvious that international cooperation can flourish only in conditions of security and that of itself this cooperation helps to increase the partners' trust in each other and hence strengthens security.

But ten years passed before the idea of a conference on security and cooperation in Europe, an idea advanced by the member-states of the Warsaw Pact, could be successfully implemented. Its

realization was assisted by our government's unwavering implementation of its Peace Programme and by the appeals for the convocation of this conference by the European public, believers included.

Inter-Church Christian organizations and individual Churches, including the Russian Orthodox Church, immediately called for holding a European conference as soon as possible. For example, the 3rd All-Christian Peace Congress adopted in 1968 a special Resolution on European Security that read in part: "The normalization of the situation in Europe requires that the governments of all European states proceed to negotiations, on a basis of parity, on the concrete issues of European security..." (*JMP*, No. 5, 1968, p. 33—Russian edition).

The Conference of Representatives of All Religions in the USSR for Cooperation and Peace Among Nations, convened on the initiative of His Holiness Patriarch Aleksiy of Moscow and All Russia and which met in Zagorsk from July 1 to 4, 1969, in the presence of numerous champions of peace from abroad, noted in its Declaration on European Security: "We take as a bright ray of hope the initiative of the Warsaw Pact countries expressed in the Budapest Appeal for a European Conference on collective security in Europe. We call on all Churches, religious communities and believers in Europe to support this proposal and make every effort to influence the parliaments and governments of their countries to carry it out as quickly as possible. We are convinced that peace in Europe is an important factor in achieving universal peace on earth" (*JMP*, No. 8, 1969, p. 35—Russian edition).

The Resolution of the Consultation on European Security, called by the Christian Peace Conference from June 11 to 13, 1971, in Warsaw, read in part that the consultation recommended European Churches to "apply every effort to support the convocation in the immediate future of a European conference on security and cooperation so that Europe, which over its entire history has been a seat of constant disorder, crises and wars, may at last be-

come a bastion of peace and security, a source from which may come a beneficial influence for peace throughout the world" (*JMP*, No. 8, 1971, p. 61—Russian edition).

In the same year, the 4th All-Christian Peace Congress remarked in its Resolution on European Security: "A decisive first step on the way towards creating a system of collective security in Europe would be to convoke without delay a pan-European conference on security and cooperation" (*JMP*, No. 2, 1971, p. 77).

The Second Theological Conversations Between Representatives of the Russian Orthodox Church and the Evangelical Lutheran Church of Finland, which was held on December 12-16, 1971, in the Trinity-St. Sergiy Lavra, noted in its Synopsis on the topic "Justice and the Use of Force": "The participants in the conversations especially emphasized the importance of disarmament, and of the quickest possible convocation of a European Security Conference, such as the Finnish government has proposed holding in Helsinki. Undoubtedly this conference would be of help in the realization of peoples' aspirations towards peace and justice" (*JMP*, No. 2, 1972, p. 58).

The Christian public did not stop working to hasten the convocation of the European conference until the first stage of the conference got underway. In November 1972, the Second Peace Seminar of the Christian Peace Conference on questions of Christian responsibility for security and cooperation in Europe met in Prague. The seminar's communique noted: "Christians, should make their contribution, together with other peace forces, to the realization of a conference on security and cooperation in Europe, to the creation of an atmosphere of trust among states with differing social systems, and to the mobilization of public opinion for this cause" (*JMP*, No. 1, 1973, p. 34).

When preparations for the conference began, Christians lent every possible assistance. This was noted, for example, by His Holiness Patriarch Pimen in his speech to the participants in the session of the CPC Working Committee, which met from March 20 to 23,

1973, in Moscow. Patriarch Pimen remarked: "Today we are facing events of immense importance, representing new milestones on the paths of peace. I speak of the convocation of the all-European interstate conference on security on our continent and the World Congress of Peace Forces in Moscow. We rejoice that the participants in the Christian peace movement are extending every help in the preparations for these important forums" (*JMP*, No. 5, 1973, p. 41).

That, then, is a far from complete recapitulation of Christian participation in the struggle for the convocation of the Conference on Security and Cooperation in Europe. Together with all those who love peace, Christian champions of peace greeted enthusiastically the opening of the European conference. As we know, its work was difficult. The diplomatic representatives of the participating countries had to decide by what means relations among the European states could be built in a spirit of mutual respect and cooperation. The principle of consensus—the unanimous adoption of decisions—on which the work of the conference was based did not ease the labours of the participants. Nor did the enemies of the conference remain inactive, rather attempting by all means to turn public opinion against the conference.

All this caused concern in Christian circles, but it also inspired confidence in the positive outcome of the work of the conference. For example, in its Statement on European Security, a session of the CPC Continuation Committee that met from May 25 to 28, 1973, in Zagorsk, noted: "Europe is on the way toward setting up a system of security and cooperation... An important task of Christians, especially in the Western European states, is to overcome anticommunism and counterrevolutionary tendencies in their own ranks..." (*JMP*, No 7, 1973, p. 34). And the CPC Working Committee session, held from September 23 to 28, 1973, in Cedar Glen, Canada, noted in its Statement on Europe: "On September 18, the second stage of the Conference on European Security and Cooperation was opened in Geneva. The nations of Europe expect a rapid progress of the

negotiations on the basis of the results arrived at in Helsinki, so that the third stage of this peace activity can be soon started and successfully finished" (*JMP*, No. 11, 1973, p. 38).

The attention of the Christian public to the second stage of the European conference did not weaken at any time during its work. For instance, the Resolution on European Security and Cooperation adopted by the CPC Working Committee at its session of March 12-14, 1974, in Prague, stated: "We are firmly convinced that peace forces must take a stand for the successful conclusion, as soon as possible, of the second round of the Geneva Conference on Security and Cooperation in Europe, and they must demand that the results of the discussions be formulated in a compulsory way" (*JMP*, No. 6, 1974, p. 38).

The Russian Orthodox Church did not miss a single opportunity to express her complete support of the conference and her desire for the conference's rapid culmination. In the theses on the topic, "Christian Churches' Service to the World Today", adopted at the third theological conversations between representatives of our Church and the Evangelical Lutheran Church of Finland, which were held from May 23 to 28, 1974, in Jarvenpää, it was noted: "In 1971, at Zagorsk, we expressed our desire for the convocation of an all-European conference on European security and cooperation. We hope and pray that this conference, which has now begun, will serve as a pledge for the positive development of detente" (*JMP*, No. 10, 1974, p. 64).

The Christian Peace Conference established in its International Commission a special Subcommission on European Security which, in a communiqué issued at its meeting of May 28-30, 1974, in Stolberg-Zweifall (FRG), reported: "The subcommission expressed its view that in the interest of all people and nations of Europe the negotiations carried on by the Conference on Security and Cooperation in Europe, must be successfully concluded and followed up by full implementation of the resolutions adopted" (*JMP*, No. 9, 1974, p. 40).

The "Standpoint of the Christian

Peace Conference on the Question of Security and Cooperation in Europe", distributed in January 1975, emphasized: "Public opinion in Europe is nurturing great hopes that the negotiations on security and cooperation in Europe will be concluded in 1975 with the conference's third round which will take place in Helsinki with 35 countries participating on the most competent level... We call on European Christians to mobilize public opinion in Europe in support of the goals of the Conference on European Security and Cooperation by means of information, prayer and personal activity. Thus the results of the conference will right now be imbued with life" (*JMP*, No. 4, 1975, p. 38).

Not long before the third and final stage of the Conference on Security and Cooperation in Europe began, the representative of the Moscow Patriarchate, Metropolitan Yuvenaliy of Tula and Belev, Head of the Department of External Church Relations, took part in the 2nd Assembly of Representatives of Public Opinion for Security and Cooperation in Europe, which met in Belgium from April 26 to 30, 1975. In his speech at the meeting of the religious participants in this assembly, Metropolitan Yuvenaliy said, among other things: "An important task facing the European public is to help promote the convention of the third stage of the all-European conference—a summit meeting which would sanction the resolutions of the Geneva negotiations and thus complete the process of political detente in Europe" (*JMP*, No. 7, 1975, p. 33).

On the eve of the concluding stages of the conference, His Holiness Patriarch Pimen of Moscow and All Russia said in a discussion with a TASS correspondent on July 21, 1975: "We heartily welcome the third summit stages of the conference to be opened in Helsinki on July 30 and warmly wish its success, believing that this first forum of all European states in the history of our continent will open a new era of lasting peace and fruitful cooperation of all peoples in Europe" (*JMP*, No. 9, 1975, p. 2).

The President and General Secretary of the Christian Peace Conference on

July 30, 1975, sent a message on its behalf to the head of the delegation of the Soviet Union at the third stage of the Conference on Security and Cooperation in Europe, Leonid Ilyich Brezhnev, General Secretary of the CPSU Central Committee, as well as to the heads of the delegations of all other participating countries; the message read in part: "One of the reasons for the inception of our Christian peace movement was the fear aroused by the threat to peace hanging over Europe, and therefore we felt deep satisfaction at learning that the efforts and aspirations pursued for many years by statesmen and diplomats have been crowned with success... We call upon all Christians to bring home the results of the Conference on Security and Cooperation in Europe to the widest circles of believers and to put these results into practice" (*JMP*, No. 10, 1975, p. 38).

On August 1, 1975, at the white marble Finlandia palace in Helsinki, in a solemn setting, the leaders of 35 states signed the Final Act, which contains documents covering the entire complex of problems relating to security and cooperation in Europe.

This historically unprecedented event of extraordinary importance on many levels. It will have an enormous influence on the situation in Europe and the entire world, on the further relaxation of international tension; it will establish a system of security relying on the thorough-going, equitable cooperation of all interested parties. It is a persuasive proof of an irreversible change in the balance of power in a direction favourable to the cause of peace and progress. It is a perfect starting point for peacemaking at all levels the Christian included. This event opens up the broadest field of activity for halting the arms race and for reducing arms stockpiles, for creating an atmosphere of trust in relations among nations. It has likewise shown that on the basis of peaceful coexistence and in a setting of relaxed international tension, enormous positive results can be achieved in relations among states. The conference drew up the political balance from World War II and opened new possibilities for dealing with

the principal task of our time—strengthening the peace and security of nations.

The Final Act covers a broad spectrum of problems of contemporary international life: economic cooperation, cooperation in trade, science, technology, environmental protection, culture, education, and in the development of contacts between men, institutions and organizations. But its core is without question the solemn Declaration of the Principles Guiding Relations Between Participating States—relations of peace, friendship, mutual respect and trust. There are ten of these principles: sovereign equality, and respect for the rights inherent in sovereignty; refraining from the threat or use of force; the inviolability of borders; the territorial integrity of states; peaceful settlement of disputes; non-intervention in internal affairs; respect for human rights and fundamental freedoms, including the freedom of thought, conscience, religion or belief; equal rights and self-determination of peoples; cooperation among states; fulfilment in good faith of obligations under international law.

These principles embody the common aspiration of the European peoples to secure guarantees of a peaceful and happy life for all time. They open up new prospects for peacemaking on the basis of equitable cooperation by all countries of our continent. In this is their moral and political force. The principles by which the participating states will be guided in their mutual relations are so formulated as to resolve quite difficult problems. At the same time, they are flexible enough to permit a choice of the measures necessary for solving these problems. These are the principles of peaceful coexistence.

The international public has highly assessed the Final Act. It has been called a moral obligation that no one can ignore; a new code of political and human relations; an enormous contribution to world history and a new page in it; an agreement for peace; a programme for improving relations and expanding cooperation among countries for the good of Europe and the entire world; a code of good will for states,

a code based on experience; a charter for peaceful cooperation in Europe; a triumph for the policy of detente. And each of these epithets is correct in its own way.

We must note one further aspect of the Final Act, an aspect that defines its spirit: security and cooperation are valued identically, for they are two sides of one and the same process. Security and cooperation at present are not only inseparable from each other. They have become historically indispensable for mankind's further progress.

The results of the conference are equally useful for all participating countries. There were no victors and vanquished at this meeting. The Final Act is a well-balanced document. The success of the conference accords with the interests of all states: large and small, Eastern and Western, socialist and capitalist, members of alliances and neutrals. It is the achievement of all to whom the peace and security of our planet are dear, it is a victory sustained by reason in the interests of all the peoples of the world.

The historic importance of the Conference on Security and Cooperation in Europe consists precisely of the fact that it is directed to the good of all mankind. The decisions made correspond to the goals fixed in the UN Charter, they reinforce the founding principles of this world organization established in 1945 to strengthen peace and international security. It is noteworthy that the UN's anniversary session—the 30th since its foundation—is occurring in a period when detente is increasingly determining the political climate throughout the world.

The Conference on Security and Cooperation in Europe adopted remarkable documents, but they are not by themselves sureties for peace. They are aimed at the future: the resolutions that they include must be reinforced in relations among states, must be put into the practice of daily life, become international law. Political detente must be consistently and continually filled out with new substance. Further efforts are necessary, further patient work to deepen and expand detente for the purpose of turning it into an irreversible process.

The signing of the Final Act was not an end, but the beginning of a new period of peacemaking. The decisions of the conference must provide a new, stable structure of peace, and for this they must be observed by all in their entirety. Political detente must be supplemented by military detente—the limitation and reduction of arms, an end to division into military blocs, the creation of a system of collective security for all of Europe. Only thus will the expectations that the nations have placed in the results of the conference be justified.

This, however, is not a matter of a few days, it requires many years of patient work. One must remember that detente, the cause of peace, continues to have not just adherents, but opponents as well. They must be fought against. The new structure of peace must be built gradually, "brick by brick", it must be founded on the principles of peaceful coexistence.

Of course, the basic work of putting the Helsinki understanding into practice rests with the political leaders. But as before, an enormous role in this important cause will belong to broad strata of the public, including Christian organizations and movements, Christian Churches, Christians, and religious figures of all confessions. Most of them have not only already announced their official approval, they have also promised their complete support in the practical implementation of the results of the conference.

For example, a session of the CPC Continuation Committee meeting in Hungary from September 16 to 20, 1975 stated: "Churches and Christians united in the CPC for promoting peace will do their best to make the documents signed in Helsinki known in the widest possible circles and will contribute to the implementation of their purposes" (*JMP*, No. 11, 1975, p. 44).

The Russian Orthodox Church, in her life and activity true to the principles of peacemaking, has also, through His Holiness Patriarch Pimen, stated her readiness to continue her service to mankind. "We feel ourselves called to take an active part in the implementa-

on of the conference resolutions," His Holiness the Patriarch said, "and we shall do everything within our power in order that the Russian Orthodox Church make a worthy contribution to this vitally important process for the European nations. We hope that the churches and religious associations of the European countries, the United States and Canada will take an active part in this peaceful cause" (*JMP*, No. 10, 1975, p. 3).

The first steps in this direction have already been taken. For one, on the initiative of the Primate of our Church, His Holiness Patriarch Pimen of Moscow and All Russia, there was on September 29, 1975, in the Assembly Hall of the Moscow Theological Academy, a Conference of the Heads and Representatives of Churches and Religious Associations in the Soviet Union, a conference dedicated to a review of the tasks involved in stepping up their peacemaking activity. On the proposal of His Holiness Patriarch Pimen, it was decided to hold, in the nearest future, in our country a Conference of Representatives of Churches and Religious Communities—Friends of the World Congress of Peace Forces that met in Moscow in 1973 and had a profound influence on the process of detente—which was capped by the Conference on Security and Cooperation in Europe.

The Russian Orthodox Church sees her future peacemaking as helping to reinforce the successes already attained in the revision of international relations and to supplement political detente with military detente.

Orthodox believers, members of our Church, are true to the Gospel commandment: *let him seek peace, and ensue it* (1 Pet. 3. 11).

GERMAN TROITSKY,
Candidate of Theology

I N B R I E F

A group of prominent Soviet activists for promoting peace among nations, was awarded the Jubilee Medal, established by the World Peace Council on the occasion of the 25th anniversary of the World Peace Movement (1949-1974) on February 12 at the Soviet Peace Committee offices.

The medals were presented and congratulations to the recipients extended by the writer N. S. Tikhonov, Honorary President of the World Peace Council and Chairman of the Soviet Peace Committee.

Among those awarded were Metropolitan Aleksiy of Tallinn and Estonia, member of the Board of the Soviet Peace Fund; Metropolitan Yuvenaliy of Tula and Belev, Head of the Department of External Church Relations, and A. S. Buyevsky, Assistant-Director of the WCC Commission of the Churches on International Affairs.

* * *

A meeting of the leadership of the CPC Youth Commission with the CPC President, Metropolitan Nikodim of Leningrad and Novgorod, and the CPC General Secretary, Dr. Karoly Toth, took place in Moscow on February 28, 1976, at the residence of Metropolitan Nikodim. The Youth Commission group was headed by the Rev. Dietrich Wolf Gutsch, the commission's chairman.

The CPC Youth Commission's work was discussed and plans for the future considered.

The meeting was also attended by A. S. Buyevsky, member of the CPC Working Committee.



A Visit to Finland by Students from the Leningrad Theological Academy

In July 1975, on the invitation of Orthodox youth organizations in Finland—the Union of Orthodox Youth, the Union of Orthodox Students, and the Student Union of the Theological Seminary—a group of students from the Leningrad Theological Academy went to Finland as guests of the youth organizations and of the Autonomous Orthodox Church of Finland. The trip was arranged within the framework of contacts between member organizations of Syndesmos.

Our Finnish friends have been guests in our country many times, have become acquainted with the life of the Russian Orthodox Church and have met with Soviet young people. Five students from the Leningrad theological schools—Hieromonks Grigoriy Chirkov and Mark Smirnov, Hierodeacon Markell Vetrov, Oleg Galinsky and Nikolai Teteryatnikov—have now made a return visit to friendly Finland.

On the morning of July 3, the group arrived in Helsinki. The emissaries of the Leningrad Theological Academy were met at the station by Father Veikko Purmonen of the Helsinki parish, Vice-President of Syndesmos and Chairman of the Syndesmos Committee in Finland; Juhani Härkin, Chairman of the Union of Orthodox Youth; Archpriest Igor Ranne, Superintendent Dean of the Patriarchal Parishes in Finland and Dean of the St. Nicholas and the Epiphany Cathedral in Leningrad; Archpriest Andrei Karpov and Proto-deacon Mikhail Krysin, clergymen of the Helsinki Orthodox parish, and representatives of young people and students. Father Andrei Karpov welcomed the Leningrad students on behalf of the Helsinki parish. The guests were served breakfast in the Hospits Hotel. Dr. Lars Gröönvik, Secretary of the Commission on External Relations of

the Evangelical Lutheran Church of Finland, wished the guests a pleasant stay in Finland and invited them to be guests, too, of the Evangelical Lutheran Church of Finland.

All then set out for the residence of Metropolitan Johannes of Helsingfors, who greeted the guests warmly and wished them an interesting and fruitful programme. Having thanked Metropolitan Johannes for the cordial reception, they gathered in the domestic chapel and sang the troparion and kontakion to the Life-Giving Trinity. Thus began our acquaintance with Finland.

We visited the Dormition Cathedral, where we prayed before locally venerated shrines, visited a wallpaper factory in Toijala (this factory exports to the Soviet Union) and the Lutheran church in the same city. The factory manager, Erkki Rittola, a zealous parishioner, gave a dinner in honour of the guests at his home. The group then went to the Kaunisnemi youth camp in Läjuliäjnen, a picturesque spot 65 kilometres from Helsinki. The camp is the property of the Helsinki Orthodox parish. A warm welcome awaited us at the camp—a sauna had been prepared for our arrival, complete with a swim in the lake.

Next morning, Liturgy was performed in Finnish and Church Slavonic in the dining hall, which also serves as the camp chapel. The Rev. Veikko Purmonen, Vice-President of Syndesmos and who did his postgraduate studies at the Leningrad Theological Academy in 1968/1969, led the service. Hieromonks Grigoriy and Mark and Hierodeacon Markell officiated with him. Almost all those at the camp and the laymen of our group took Holy Communion during the Liturgy. In his sermon, Father Veikko noted that Christian unity manifests itself especially graphically in joint celebration of the Eucharist. At breakfast the camp director Ejo Hänn-

nen, told us about the camp. Children, young people and adults rest here for two weeks at a time. While we were there, there were about 50 children, from 7 to 12 years old; five young directors work with them without recompense. Thirty-minute catechism classes are held twice a day. The children spend their free time in outdoor amusements. In the evening we were invited to a traditional bonfire, where all harmoniously sang Finnish and Russian songs.

In the morning, the people at the camp saw us off. Giving them pins and souvenir postcards of Leningrad, we signed the guest book and, exchanging best wishes with our hosts, set off. Goodbye, Olly Kaunisniemi!

On our return to Helsinki, we visited the Orthodox cemetery and Church of the Prophet Elijah. "Eternal Memory" was sung at the grave of Bishop Alexander, the predecessor of the present ruling Metropolitan of Helsingfors, Johannes. And again—from quiet paths to the whirlpool of a modern European city. On our way to the National Museum we had an opportunity to make a short excursion through the streets and squares of Helsinki, to stop at interesting spots. At the museum we looked at the exhibit on the ancient culture of Karelia and Lapland, went through the rooms of wooden sculpture, and saw the collection of ancient Russian and Karelian icons. The museum exhibits are a vivid mosaic of the original art of the people of Suomi—a country of lakes and forests. The group then visited the Dipoli district, where the Higher Polytechnical School and the student town are located; it was in the main building of the latter that the first session of the conference on disarmament in Europe met. In Tapiola—the garden city district of Helsinki—we met the modernist style of ecclesiastical architecture in the local Lutheran church. In the evening, Hieromonks Mark and Grigoriy assisted Metropolitan Johannes of Helsingfors



Visitors from the Russian Orthodox Church with Archbishop Paul of Finland, July 10, 1975

in officiating at the Dormition Cathedral, where the service was conducted in Finnish, while Hierodeacon Markell and the laymen of the group, that evening acting as readers, took part in the Vigil service in Slavonic at the Holy Trinity Church.

On July 6, during Divine Liturgy in the Dormition Cathedral, Metropolitan Johannes ordained Juhani Härkin, Chairman of the Union of Orthodox Youth, to the diaconate. Archpriest Igor Ranne, Hierodeacon Markell and the laymen of our group took part in the service. Hieromonks Grigoriy and Mark celebrated Liturgy at the Holy Trinity Church. Metropolitan Johannes, after delivering an exhortation addressed to the newly ordained deacon, greeted our delegation, thanked Father Igor Ranne, who was finishing his ecclesiastical obedience as Superintendent Dean of the Patriarchal Parishes, and expressed the hope that joint work with his successor would continue to be as fruitful. Wishing God's aid for the delegation, Metropolitan Johannes blessed the congregation.

On the same day, a dinner in honour of the group was given by the Union of Orthodox Youth of Finland. It was attended by Metropolitan Johannes of Helsingfors; Father Veikko Purmonen, Vice-President of Syndesmos; Archpriest Igor Ranne; the clergy of the Helsinki parish, and representatives of young people and students.

In the evening, the group, with Archpriest Igor Ranne, officiated at All-Night Vigil in the St. Nicholas Church of the Patriarchal Parish. The parishioners were deeply moved by the arrival of the young representatives of the Mother Church, and an exalted and joyful mood was to be felt in the church. A supper was given by the parish after the service, at which the guests were shown great attention by their fellow countrymen.

On the next day, the Feast of the Nativity of St. John the Baptist, the group, accompanied by Archpriest Igor Ranne, took part in the celebration of Divine Liturgy in the Church of the Protecting Veil of the Patriarchal Parish. Hieromonk Mark delivered a sermon. He spoke of the need to reflect upon the text of Holy Writ heard during the service and on the significance of preaching the Good News to our fellowmen. In this small and pleasant church, too, joyous excitement was to be felt among our fellow countrymen, who on completion of the Liturgy addressed words of love and cordiality to each member of the group. A dinner after the traditions of Russian hospitality was held in the home of the rector, Archpriest Boris Pavinsky.

In the evening, the delegation attended the All-Night Vigil in the podvorye of the Valaam Monastery. This was the eve of the Feast of the Kazan Icon of the Mother of God (New Style). At Matins, Father Igor Ranne and those in holy orders in our group took part in the polyelaos, at which, to the great joy of those attending, they sang an akathistos to the Mother of God. This breath from the worship of the Russian Church, recorded on tape, remains in many homes of Orthodox parishioners of Helsinki. After the service, we were received by Metropolitan Johannes of Helsingfors in his home.

Addressing those present, Metropolitan Johannes said: "You have been able to spend only a few days in our country, but we are glad that you have been able to visit and pray in many of our churches... In the olden days it was said that prayer unites different Churches... Such unity is a joy for every Church throughout Christendom. Every meeting demonstrates this com-

munion of Churches and strengthens our unity. When I recall journeys to your country, what I remember especially are concelebrations in your churches crowded with worshippers. All of us who have been in these churches have felt the prayer that dwells in them. I think that the Russian Church has a special task, and that is, to emphasize prayer.

"Your visit instructs and emboldens us. I often think and say that we must still find new and more extensive links. Your arrival is a promise of good: it means that the relations among young people are developing and will bear fruit. You, students at the theological academy, will build inter-Church relations in the circle of your fellow students, and you will later tell the *glad tidings* of Church unity to your future parishioners." On behalf of these guests, Archpriest Igor Ranne, who in the recent past had prepared the ground in Finland for such contacts, thanked Metropolitan Johannes.

On July 8, the delegation was the guest of the Evangelical Lutheran Church of Finland. We were met in the Department of External Relations by Lars Gröönvik, Secretary of the Commission on External Relations of the Lutheran Church, the Church Councilors Ahti Auranen and Pastor Penttinen. In his greeting, Lars Gröönvik said: "Despite the fact that our Churches have not often been in contact, we know that we are one, that we have something in common, in the Kingdom of God. We have stated this at meetings with representatives of your Church. We remember them with joy and we now say to you, too: 'Welcome!'" Ahti Auranen read a paper on the present state and structure of the Lutheran Church of Finland, while the Rev. Alvi Reltonen, a representative of the Committee on Education, spoke on the religious education of young people. After the discussion, the delegation, accompanied by the Rev. Martti Larkio, rector of the Vanhakirkko parish and assessor of the Helsinki Chapter, visited the St. Nicholas Cathedral, built by the architect Engel—a monumental building towering over the old section of the city. The architecture of the modern church on Templeliaukio Square is quite original:



ST. PANTELEIMON THE GREAT MARTYR AND HEALER

Icon presented as a blessing by the Russian St. Panteleimon Monastery to the Athonite Podvorye in Lukino near Moscow

See p. 19.



Archimandrite Avel, Hegumen of the Russian St. Panteleimon Monastery on Mount Athos, with the cloister's brethren



Podvorye Dean Archimandrite Anastasiy and Hierodeacon David Tsuber of the Russian St. Panteleimon Monastery in St. Panteleimon Podvorye in Lukino, Ferbruary 4, 1976

massive rocks rise 8 to 13 metres in the middle of this square, which is surrounded by multistoried buildings; the church is hewn out of one of the rocks; externally, the natural form of the rock merges with the contour of the cupola; light pours on the altar from the windows in the cupola. Singing "O Heavenly King", we were enraptured by the acoustics. Vilje Linboom, rector of the parish, welcomed us in the church. We then set out for the city park on Black Island, where the Lutheran Church's camp for problem teenagers is located. Work in the open air, improvised divine services and discussions have a beneficial influence on them; many of them are wrestling with grave ailments such as predilection for alcohol and narcotics. The upbringing of problem children is not only the concern of Finland; for this reason, 4 persons from 6 countries were working in the youth section of the ecumenical council on the island at the time of our visit. The director of the camp, Jukkapekka Ojala, and the camp pastor, Markku Tapio, explained the camp's organization. We completed our tour of the island with a visit to the severe wooden chapel with its image of the Saviour in agony wearing the crown of thorns over the altar stone. That same day, we visited the Home for the Aged of the Helsinki Evangelical Lutheran parish and attended divine service. Our singing of the prayer "My Most Blessed Queen" was praised by the worshippers. Having toured the premises, we signed the guest book and expressed our deep gratitude to the Department of External Relations of the Lutheran Church for the interesting programme they had arranged for us. A moleben was held in the evening in the Home for the Aged of the Russian Beneficial Society in Finland, which celebrated its centennial in 1972. The moleben was said by the clergymen of the Helsinki Orthodox parish—Father Veikko Purmonen and Protodeacon Mikhail Krysin; the Leningrad students, along with Archpriest Igor Ranne, took part in the singing, then over tea talked with the staff of the Home for the Aged. On July 9, in Hämeenlinna, we were at the celebration of the Feast of the Tikhvin Icon of the Mother of God, the

date coinciding with the 250th anniversary of the Käärölä Orthodox parish, whose foundation was laid in 1725 by serfs brought from around Moscow by Count Chernyshov, later commandant of the Vyborg Fortress. The new settlement was called Käärölä, or "Beautiful Village". At that time a copy of the Tikhvin icon of the Mother of God was brought here, veneration of which has been carried down through the centuries by the descendants of those peasants; every year, they come from all over Finland for the feast day.

Metropolitan Johannes of Helsingfors, who led the service, preached a sermon, after the Gospel reading, on the feast describing it as a spiritual heritage received by the Finnish Orthodox Church from the Church of Russia. After Liturgy, Hieromonk Grigoriy spoke to the congregation on the history of the feast. A dinner to which more than three hundred persons were invited was given in the local hotel, Linnanvouti. During the dinner, Hieromonk Mark greeted all those present and observed that the veneration of the Mother of God was a symbol of Orthodoxy, the purity, firmness and unity of which was especially important in a country where the Orthodox do not constitute the basic population. The dinner ended with the singing of "Many Years" to the Primates of the Russian and Finnish Orthodox Churches.

On the way back to Helsinki, the delegation visited the Fair with its exhibition of modern private housing.

In the evening, there was a meeting in the crypt of the Dormition Cathedral attended by representatives of various Orthodox youth organizations, clergymen from the Helsinki Orthodox parish and students. The Vice-President of Syndesmos, Father Veikko Purmonen, opened the official part of the meeting. He spoke of the structure of Syndesmos and of different aspects of its work. A report on the activity of the Union of Orthodox Youth of Finland was then given by its chairman, Deacon Juhani Härkin. The General Secretary of the Union of Orthodox Students, Aleksi Härkönen, greeted those present in the name of the Union and reviewed its participation in the work of Syndesmos. The acting reader of the Helsinki

Orthodox parish, Helena Petsalo, told about the Student Union of the Theological Seminary. Hieromonk Mark greeted the meeting on behalf of our delegation. In a report devoted to the problems of the Orthodox youth movement, he expressed a number of thoughts on the subject of bringing young people up in the traditions of the Orthodox Church, which is the goal of Church youth organizations. Much attention was given in the report to the eternal problem of "fathers and sons" (the problem of generations) and to religious education as a part of parish life. In our country, said Hieromonk Mark, there is no conflict between generations, and young people entering parish life merge into the family of the parish and acquire the qualities necessary for an Orthodox Christian. Thus, the succession of generations of believers is the best school of faith and piety for young people. We were asked questions about the life and activity of the Russian Orthodox Church, and there was an exchange of opinions on the problems of youth work in Syndesmos, a question of interest to both sides. We then saw slides from the 8th Syndesmos General Assembly. Thus passed, in a friendly and businesslike atmosphere, this meeting under the vaults of the magnificent cathedral dedicated to the Dormition of the Mother of God, Whose prayers ever assist good undertakings.

On the morning of the following day, the group left for Kuopio. Metropolitan Johannes came from his chambers in the upper floor of the parish house to see the delegation off.

We arrived at noon in Kuopio (Archpriest Igor Ranne had come the day before), and went to Kalla Hotel. Here we were met and greeted by His Eminence Paul, Archbishop of Karelia and All Finland. We then went to the new church building, built in 1969, where we toured the Museum of Religious Archaeology and the Theological Seminary and learned about student life and studies of our brothers, who at that time were unfortunately on summer vacation. In the church, dedicated as in Leningrad to "the chief of the theologians", the Apostle and Evangelist St. John the Divine, the beloved tropa-

rion to the saint was sung. Then followed an interesting discussion at the residence of His Eminence Archbishop Paul with the affable and cordial host, who had his picture taken with all those present and who gave us souvenirs. Afterwards, the pilgrims set off for the Lintula Convent, where, in the new Church of the Life-Giving Trinity, they were met by the nuns, headed by Mother Superior Antonina Heinzmann and the priest of the cloister, Hieromonk Savva Shakhanov. Archpriest Igor Ranne said a moleben with Hierodeacon Markell while the rest of the members of the group sang. After a tour of the cloister, the delegation, sent off with the prayers of the sisters, proceeded onward.

Dusk was falling and there was a heavy rain when our cars entered the New Valaam Monastery. The guests were met and given rooms in the guest house by the acting oikonomos, novice Georgiy. Much after midnight, after a traditional Finnish sauna and supper, the pilgrims, full of fine impressions, left the refectory for the guest cells. The next day, July 11 (Old Style), was the Feast of Sts. Sergiy and German of Valaam. At 7 a.m. the members of the delegation, led by Archpriest Igor Ranne, honoured the memory of the departed fathers and brethren of the cloister with the Lity for the Repose of Souls; at 8 a.m., in the monastery's Church of the Transfiguration, they sang during the moleben with the blessing of water. The Divine Liturgy was led by the 84-year-old starets, Hegumen Simforian Matveyev, the last of the monks of Old Valaam. He was assisted by Archpriest Igor Ranne, Hieromonks Grigoriy and Mark, and three priests of the Finnish Orthodox Church. Father Markell and Father Juhani Härkin served as deacons. The lay members of the delegation received Communion. The Liturgy was conducted in two languages, and at the end all the worshippers sang the megalynarion to Sts. Sergiy and German of Valaam and the prayer "My Most Blessed Queen" in Church Slavonic. The Office of the Paraklisis was conducted according to the tradition of the early Russian monasteries. After eating with the brethren and learning of the life of the cloister, the

pilgrims genuflected before the revered Konevskaya icon of the Mother of God and the icon of Sts. Sergiy and German and bade farewell to the brethren. On the way back to Helsinki, stops were made at Varkaus to look at a modern church and at Mikkeli, the Church of St. Michael the Archangel.

On July 12 (Old Style), the Feast of Sts. Peter and Paul, the Leningrad students took part in the celebration of Liturgy in the Church of the Protecting Veil of the Patriarchal Parish, where they witnessed the touching leave-taking of the members of the Patriarchal Parishes with their former Superintendent Dean Archpriest Igor Ranne, Dean of the St. Nicholas and the Epiphany Cathedral in Leningrad, in connection with his appointment to the post of Secretary to the Metropolitan of Leningrad and Novgorod. After the service in the home of Archpriest Boris Pavinsky, Rector of the Protecting Veil Patriarchal Parish, a dinner was given in honour of Father Igor, and in the evening Archpriest Aleksandr Karelin gave a farewell supper for the Leningrad students, at which were present Father Veikko Purmonen, Vice-President of Syndesmos; Deacon Juhani Härkin, Chairman of the Union of Orthodox Youth; Aleksi Härkönen, General Secretary of the Union of Orthodox Students; Archpriest Igor Ranne; clergymen from the Helsinki parish, youth work directors and students. After thanking our courteous hosts for the cordial reception they had extended us and the interesting programme of our sojourn in Finland, we gave souvenirs to all those present.

On the morning of July 13, the last day of the delegation's stay in Finland, a press conference was held. Opening the press conference, Archpriest Igor Ranne introduced the members of the Delegation, spoke of the purpose of the journey and expressed the hope that such visits would be repeated in the future. In the evening we were seen off by leaders of Syndesmos and the youth organizations, clergymen from the Helsinki Orthodox parish and the Patriarchal Parishes, parishioners and students.

**Hieromonk MARK SMIRNOV,
NIKOLAI TETERYATNIKOV**

CHRONICLE

The Serbian Church. The Bogovadja Monastery is located 30 kilometres from Valjevo in the Sabac-Valjevo Diocese. The name of the monastery is derived from the words **Božija** and **voda**, "divine water", which refers to a spring located in the vicinity. It is generally believed that the monastery was built by Stefan Lazarević, a ruler who received the right to govern the entire province from King Zsigmund of Hungary. Crgur, son of the Serbian despot Djurdije, took monastic vows here after he was blinded in Constantinople. Later the monastery was destroyed by the Turks. It was rebuilt in 1545 by Hieromonk Mardarije of the town of Vraneše. He built a new church in honour of St. George on the site of the old one. There was a church school in the monastery, and it was here that the martyr Hadži-Djera, a fighter for Serbian ecclesiastical and political independence, received his education. During the Russo-Turkish War of 1787-1791 the monastery was destroyed by the Turks, but in accordance with the terms of the peace treaty they were obliged to rebuild all the churches and monasteries which they had brought to ruin. The restoration work was headed by Hadži-Ruvim Mešković, a fiery patriot who was subsequently executed in Belgrade after a period of internecine war. When, under the direction of Karadjordje, the Serbs rebelled against the Turks, the insurgents' revolutionary council was transferred to the monastery at the request of Archpriest Mateje, one of the leaders of the movement. After the rebellion was crushed the monastery once again lay in ruins. The insurrection led by Miloš Obrenović also found widespread support in Bogovadja, and as a sign of gratitude he ordered the monastery to be rebuilt in 1816. The monastery church, however, turned out to be too small, and in 1852 Hegumen Grigorije Ilić built a larger church; six years later living quarters were built which are still standing. The monastery was transformed into a convent in 1957 with the blessing of Bishop Simeon, then of Sabac and Valjevo; nine nuns moved there from the Čelija convent, and Jefrosinija Stoković became mother superior. Despite its arduous history the monastery still contains valuable church requisites—two gold crosses decorated with beads, coral and filigree, and a number of manuscripts, one of them a Prologue written in the Hilandar Monastery. A new monastery building is under construction at present. In 1975, on the Feast of St. George, Bishop Jovan of Šabac and Valjevo visited the monastery; he worshipped here during the All-Night Vigil and on the feast day itself celebrated Divine Liturgy together with other clergymen.

In 1975, Bishop Makarije of Srem (secular name Dragutin Djordjević) marked his fiftieth year in holy orders. He was born in 1903 in Kocelovo, graduated from the Karlovac Theological Seminary, soon thereafter took monastic vows and then visited Mount Athos as an hierodeacon. The Holy Mount produced a profound and indelible impression on the young monk. In 1925, he was ordained hieromonk in the city of Plaški and served in a parish in Mozina. Later he took up residence in the Ravanica Monastery in

Fruška Gora. In 1930, he was granted a diploma by the theological department of Belgrade University, and was appointed a catechism teacher in a secondary school in Sremska Mitrovica and simultaneously a prison chaplain. During this period, Father Makarije became very popular. Emilijan Gloca described him in his novel "Fruška Gora". People even composed songs about him. During these stormy and troubled times there was a large number of well-known political figures and writers in the Mitrovica jail. But he always had words of tenderness for the hardened criminals there, and looked upon them, above all, as human beings. Standing before the gallows the famous bandit Octoić-Roma asked Father Makarije to visit his grave, and the latter fulfilled this last wish of the condemned man.

Later, Father Makarije was appointed father superior of the Visoki Dečani Monastery and director of the local monastic school. Then he became father superior of the Holy Trinity Monastery in Plevle, a secondary school teacher in Svjetozarovo, and hegumen of the Ravanica Monastery outside Belgrade. This was the post he occupied when he was nominated Bishop of Buda and Polim. During the eight years in which he headed this newly formed diocese Bishop Makarije revived ecclesiastical life in its parishes and restored a large number of ruined churches. Then he was appointed Bishop of Srem.

Bishop Makarije has written a great deal and is especially well known for his translations from the Russian. In 1970, he gave his blessing to the publication of Prof. Dušan Petrović's "History of the Srem Diocese." Bishop Makarije authored a number of essays in the collection "The Serbian Orthodox Church: 1920-1970. On the 50th Anniversary of the Restoration of the Serbian Patriarchate." Under his guidance seven monasteries destroyed during the Second World War have been restored, including the monasteries of Bešenovo, Djippa, Rakovac and Šišatovac, as well as several churches destroyed or seriously damaged by the fascists. In honour of the bishop's fifty years of service, the clergy of the Srem Diocese presented him with a panagia, and Serbian believers from Australia sent him a pectoral cross.

(Pravoslavlje, No. 211, 1976)

The Bulgarian Church. Fifty years ago last December the Bulgarian synodal edition of the Bible made its first appearance. As the modern Bulgarian language grew ever more distant from Old Slavonic, the need for a translation of Scripture into Bulgarian continued to grow. The first attempts in this direction were made as far back as the 19th century. The New Testament editions of Petr Sapunov (1828-1833) and Neofit of Rila (1840-1859) are both well known. In 1898, Metropolitan Simeon of Varna and Preslav submitted a memorandum to the Holy Synod concerning a translation of the Bible. He proposed that this work be entrusted to Metropolitan Kliment (Drumev) of Tyrnovo. The new translation was to hold exactly to the Russian translation of the Bible. Unfortunately Metropolitan Kliment's ill health hindered work on the project. On February 5, 1900, the Holy Synod set up the Commission on the Tran-

slation of Holy Scripture; Metropolitan Dosifei of Samokov was appointed head of the eight-member commission. The material they submitted, however, did not satisfy all the requirements. In 1905, two other commissions were formed—a translation committee chaired by Prof. Benyulin, Tsonev which included Prof. V. Zlatarski, N. Nachev, Hieromonk Sofroniy, Archimandrites Makariy, Dr. S. Tsankov and Dr. S. Kostov, and a committee for overseeing the work from a theological standpoint, which included Metropolitan Simeon and Vasilii. The commission continued its work until 1912; during this period translated materials were edited and parallel passages were set in order. After a break occasioned by the Balkan War, the commission resumed its work in 1913. Metropolitan Feodosiy became the chairman of the theological "verification" committee, whose members included Archpriest S. Abadzhiev, K. Popov and D. Mikhailov, as well as the director (secretary) of the Holy Synod, S. Stanimirov. At this stage these difficulties of the commission were primarily due to the fact that there were no specialists in linguistics among the members. A new commission, the third one to be set up by the Synod, came into being on April 4, 1918, and continued to work until June 30, 1920. The text of the Old Testament was set in order. In December 1920, Metropolitan Makariy of Nevrokop and K. Popov were given the task of doing the final editing of the parallel passages and terminology in the Old and New Testaments. This work was completed at the end of 1923, at which time the Bible was printed. It had 1523 pages and included a table of biblical weights and measures, an index of parallel passages and readings from the Gospels, Acts and the Epistles, Easter tables and six maps of the Middle East and Palestine. The first copy of the new Bulgarian Bible came off the press in December 1925. Subsequently the New Testament was published in a separate edition.

Specialists agree that this translation of the Bible into Bulgarian is of great literary merit. It should be noted that many passages represent a direct translation of the Russian text because among the translators there were no specialists in Hebrew. There are also many archaisms and Hellenisms in the text. For these reasons the question of a new translation of the Bible into Bulgarian is a matter of serious concern today.

(Tserkoven vestnik, No. 32, 1975)

About 18 kilometres to the North of Sofia, Bulgaria's capital, on the shores of the Iskar River, stands the Kurilovo Monastery. The monastery church is dedicated to St. Ioann of Rila. The ancient edifice is sunk deep into the ground. There are two niches in the northern wall. In 1901, an inscription was discovered here, according to which the church was erected in 1593 and painted with murals in 1596. In the course of the 19th century the church was repaired and enlarged three times—in 1816, 1830 and 1849, when a narthex was added. During these years the church was partially repainted with new murals, but the old ones painted in 1596 were preserved. The new layer has been removed and now the old murals are open to view. At the sanctuary end of the church is a mural depicting the Mother of God "The Sign." On the right

the apse we find the Communion of the Apostles, and on the left, the Angel of the Annunciation. Over the prothesis we find Christ Pantocrator with a chalice. On the west wall of the church there is a depiction of the Dormition, the breaking of bread at Emmaus, Christ washing the feet of His disciples, the Last Supper and the Slaughter of the Innocents. Somewhat lower, to the left of the entrance we find St. Paraskeve, St. Catherine and the Archangel Michael, and to the right—Sts. Constantine and Helena, Equal to the Apostles, and St. Panteleimon. In a niche between St. Paraskeve and the Archangel Michael there is a painting of St. Nicholas, Bishop of Myra in Lycia. On the south wall are murals of the Prophets, the Raising of Lazarus and Christ's Entry into Jerusalem. Here, too, is a mural of the martyr, St. Nikolai the New of Sofia, who died in 1555 in Sofia. It has been conjectured that the man who painted these murals in the Kurilovo Monastery was St. Pimen Zograf, a monk from Mt. Athos who returned to Bulgaria in the 80's or 90's of the 14th century and took part in the restoration and painting of the Cherepishski and Sukhodolski monasteries, located not far from the Kurilovo monastery. St. Pimen Zograf was also well known as a scribe and illustrator of books. He painted the murals of the Ilienski and Dragolevski monasteries and the St. Paraskeve Church in Sofia, as well as for the Podgumerski, Seslavski, Meshninski and Bilinski monasteries.

The Synodal Press in Sofia has published a collection of works by His Holiness Patriarch Maksim of Bulgaria, entitled "In the Lord's Field" (Sofia, 1975, 508 pp.), on the occasion of the Primate's 60th birthday. The book opens with a preface written in the name of the Holy Synod. The collection itself contains essays and speeches of His Holiness Patriarch Maksim from 1950 to 1974. His statements regarding the Russian Orthodox Church and her traditionally close external links with the Bulgarian Church occupy a special place in the collection.

According to established tradition the Feast of the Presentation of the Most Holy Theotokos in the Temple is observed in the Bulgarian Church as an Orthodox family day. This year on the feast day a concert of sacred music performed by the Sofia Clerical Choir was given in the hall of the Sofia Metropolis. Docent Totyu Boev, of the Sofia Theological Academy, gave an address on "Woman—Source of Life and Inspiration". Those present at the concert included His Holiness Patriarch Maksim of Bulgaria; metropolitans—Nikodim of Sliven, Iosif of Varna and Preslav, Filaret of Vidin, and Grigoriy of Plovch; Bishops—Parfeniy of Levkos, Nikolai of Vakaripolis, Antony of Provadia, and Ioann of Dragovishtitsa; Hegumen Nikita Yakerovich, Dean of the Russian Church Podvorye in Sofia; Oikonomos Alexandru Munteanu, Rector of the Romanian Church of the Holy Trinity in Sofia; professors and instructors at the Sofia Theological Academy and staff members of the Holy Synod and the Sofia Metropolis.

(Tserkoven vestnik No. 2, 1976)

The Czechoslovak Orthodox Church. The beginning of the new academic year (September 1, 1975) at the Prešov Orthodox Theological School

coincided with the 25th anniversary of this institution of Czechoslovak Orthodoxy. On this day, Divine Liturgy was celebrated by His Eminence Metropolitan Dorotej of Prague and All Czechoslovakia together with faculty members in holy orders. Among those present at the service were Bishop Nikolaj of Prešov and Bishop Cyril of Michalovce, as well as students and a large number of believers from Prešov. His Eminence addressed the congregation, calling on the students to study theology diligently after the example of Christ, Who studied in the Temple at Jerusalem. Then Archpriest Prof. Stefan Pružinsky addressed a word of welcome to those gathered and gave the floor to the rector, Archpriest Prof. Andrej Michal'ov. He in turn described the history of the school, the tasks it has faced and the results of its activities. He noted that in the preceding 25 years, 201 students had graduated from the school, 139 of whom had been ordained. Then His Eminence Metropolitan Dorotej conveyed greetings from the Holy Synod. Archpriest I. Liptak of Svidnik, one of the school's first graduates, then spoke to the congregation. The celebration ended with the singing of the troparion to the Holy Cross. (Zapovit sv. Kyryla i Mefodia, No. 11, 1975)

His Eminence Metropolitan Dorotej of Prague and All Czechoslovakia, along with representatives of other Local Orthodox Churches, was present at the dedication of the Orthodox Centre of the Constantinople Patriarchate in Chambésy, Geneva, on October 19, 1975. He was met at the airport by Metropolitan Damaskinos of Tranoupolis (Church of Constantinople). In the course of their conversations they discussed the military conflict in the Middle East, the situation on Cyprus and the results of the Helsinki Conference on Security and Cooperation in Europe.

(Zapovit sv. Kyryla i Mefodia, No. 12, 1975)

A delegation of the Polish Ecumenical Council of Churches headed by His Eminence Metropolitan Vasilij of Warsaw and All Poland visited Czechoslovakia from October 1 to 6, 1975. The delegation visited Bratislava, Prague and Lidice. On Sunday, October 5, His Eminence Metropolitan Dorotej of Prague and All Czechoslovakia, and His Eminence Metropolitan Vasilij concelebrated Divine Liturgy in the Church of the Dormition in Olšany. At the end of the service, Metropolitan Dorotej welcomed his esteemed guest and spoke of the common well-spring of both Orthodox Churches in the missionary activities of Sts. Cyril and Methodius, and presented him with a copy of the church icon of these saints, the enlighteners of the Slavonic peoples. Metropolitan Vasilij in turn thanked him for the welcome he had received and stressed the common roots of the Slavonic Sister Churches. He said that the origins of Christianity in Poland dated back to Princess Dabravna and the Great Moravian Church, as confirmed by archaeological excavations.

After the service, a reception in honour of His Eminence Metropolitan Vasilij was held in the residence of the Primate of the Czechoslovak Orthodox Church.

(Zapovit sv. Kyryla i Mefodia, No. 11, 1975)

Metropolitan Nikodim—A WCC President

The 5th General Assembly of the World Council of Churches elected to the Presidium of the World Council of Churches Metropolitan Nikodim of Leningrad and Novgorod, Patriarchal Exarch to Western Europe, Chairman of the Holy Synod Commission on Problems of Christian Unity and Inter-Church Relations of the Russian Orthodox Church.

The external Church activity of Metropolitan Nikodim began twenty years ago when he (then a hieromonk) was appointed on February 25, 1956, a member of the Russian Orthodox Mission in Jerusalem. Subsequently he became deputy head of the mission, and on September 25, 1957, Hegumen Nikodim was raised to the rank of archimandrite and assumed the position of chief of the Russian Orthodox Mission in Jerusalem.

In March 1959, Archimandrite Nikodim, with the blessing of His Holiness Patriarch Aleksey, returned to Moscow and assumed the position of director of the chancellery of His Holiness. From June 4, 1959, he served as Deputy Head of the Department of External Church Relations of the Moscow Patriarchate.

On June 21, 1960, His Holiness Patriarch Aleksey and the Holy Synod nominated Archimandrite Nikodim Bishop of Podolsk and appointed him Head of the Department of External Church Relations of the Moscow Patriarchate. In the same year, he was assigned to the Yaroslavl See, and on March 16, 1961, confirmed as a permanent member of the Holy Synod; on June 10 of the same year he was elevated to the dignity of archbishop. On August 3, 1963, he was appointed Chairman of the Holy Synod Commission on Problems of Christian Unity and elevated to the dignity of metropolitan; he was then translated to the Minsk See. On October 9, 1963, he was made

Metropolitan of Leningrad and Lado-ga; on October 7, 1967, — Metropolitan of Leningrad and Novgorod, and on September 3, 1974 — Patriarchal Exarch to Western Europe.

In all the posts he has held in his pastoral service, Metropolitan Nikodim has shown himself to be a good pastor, taking zealous care of the spiritual education of his flock, be it at the level of a rural parish or, as now, at the level of a metropolitanate and exarchate. To this holy end he devotes regular, fervent celebration of divine service, and ardent preaching. His arch-pastoral epistles to his clergy and flock serve the same purpose.

In his concern for training an educated clergy, true to its pastoral duty and understanding of the tasks of ecumenism, Metropolitan Nikodim gives much attention and energy to the Leningrad theological schools.

Over all these years, His Eminence has carried out extraordinarily intense inter-Church activity. Directing his energy to strengthening inter-Orthodox contacts and the establishment and development of fraternal relations with Orthodox and non-Orthodox Churches, he has devoted much attention to ecumenical activity. In this field his abundant natural talents have borne rich fruit and have won him renown and authority.

As early as December 1959, Metropolitan Nikodim, then an archimandrite, participated in Moscow in negotiations with a delegation of ranking officials of the World Council of Churches, headed by Dr. W. A. Visser't Hooft, General Secretary of the WCC, on questions relating to the further development of relations between the Russian Orthodox Church and the World Council of Churches. In November 1960, and in March 1961, Bishop Nikodim, as Head of the Department of External Church Relations of the Moscow Patri-



archate, conducted negotiations at the WCC headquarters in Geneva over the entry of the Russian Orthodox Church into this most important ecumenical organization. He also headed the delegation of the Moscow Patriarchate to the 3rd WCC General Assembly in New Delhi (1961), at which the Russian Orthodox Church entered the World Council of Churches, and Metropolitan Nikodim, then archbishop, was himself elected a member of the WCC Central Committee and entered its Executive Committee. From that point down to the present, Metropolitan Nikodim has been a constant participant in the work of these directing organs of the World Council of Churches.

In July 1966, Metropolitan Nikodim took part in the World Conference on Church and Society in Geneva.

In 1968, he led the delegation of the Moscow Patriarchate to the 4th WCC General Assembly in Uppsala.

Metropolitan Nikodim led the delegation of the Russian Orthodox Church at all four Pan-Orthodox Conferences—in 1961, 1963, 1964 and 1968—at which, among other things, questions having to do with relations with non-Orthodox confessions were dealt with. He led the delegation of the Russian

Orthodox Church at a number of ecumenically important discussions with representatives of the National Council of the Churches of Christ in the United States in the 1960's and 1970's. Over the same years, Metropolitan Nikodim headed many delegations of the Moscow Patriarchate at bilateral theological conversations with representatives of the Roman Catholic Church, the Evangelical Church of Germany (FRG), the Evangelical Lutheran Church of Finland, and the Pax Christi Internationalis. These conversations are of importance for the ecumenical movement, for their outcome to a large degree further mutual theological understanding among Churches and stimulate the peacemaking of the participating parties. Here we should recall the active participation of Metropolitan Nikodim since 1960 in the work of a major peacemaking ecumenical organization—the Christian Peace Conference, of which he has been president since October 3, 1971.

In 1972, Metropolitan Nikodim, for reasons of health, left the post of Head of the Department of External Church Relations of the Moscow Patriarchate, but has continued to take a part in directing the external Church activity of the Russian Orthodox Church in his capacity as Chairman of the Holy Synod Commission on Problems of Christian Unity, which has been renamed the Holy Synod Commission on Problems of Christian Unity and Inter-Church Relations.

Metropolitan Nikodim has done much theoretical work. His theological works have been systematized in a five-volume "Collected Works", the third volume of which is devoted entirely to ecumenical questions. On February 6, 1975, the Council of the Leningrad Theological Academy resolved to award His Eminence the degree of Doctor of Theology for his services to ecclesiastical scholarship.

In November and December 1975, Metropolitan Nikodim again headed the delegation of the Russian Orthodox Church to the regular 5th WCC General Assembly, at which he was elected a president of the World Council of Churches.

The election of Metropolitan Nikodim

Prayer for Christian Unity in Leningrad

Metropolitan Nikodim of Leningrad and Novgorod, Patriarchal Exarch to Western Europe, and President of the World Council of Churches; Archimandrite Kirill Gundyayev, Rector of the Leningrad Theological Academy and Seminary, a member of the WCC Central and Executive Committees; Father Vladimir Fomenko of the St. Nicholas and the Epiphany Cathedral; Hieromonk Avgustin Nikitin of the Holy Trinity (Kulich i Paskha) Church, a lecturer at the LTA, and Hierodeacon Markell Vetrov, a student at the LTA, participated on January 29, 1976, at the invitation of the Leningrad community of the All-Union Council of Evangelical Christian Baptists, in the ecumenical service for the unity of Christians which took place in the prayerhouse of this community.

The service was opened by Sergei Petrovich Fadyukhin, the senior presbyter of the Evangelical Christian Baptists community in the Leningrad Region.

After the sermons by the Russian Orthodox participants and common prayer, Metropolitan Nikodim spoke to the congregation: "I turn to you, dearly beloved brothers and sisters in Christ, as President of the World Council of Churches and President of the Christian Peace Conference, and greet you on behalf of these inter-denominational organizations, in which representatives of the All-Union Council of Evangelical Christian Baptists have taken an active part for many years. I greet you as the Orthodox bishop of Leningrad, a member of an episcopate which has preserved the Apostolic Succession from generation unto generation, from the time of the Apostles

themselves right down to the present day."

Metropolitan Nikodim then said that the holy traditions of many Christian Churches could to some degree be compared with roots which support and let grow and develop the vine of the Church, the branches of the living vine, of which our Lord Jesus Christ said that He is the vine, and those who believe in Him, the branches.

"But above all I greet you," Metropolitan Nikodim went on, "as a Christian would greet his fellow-Christians, a brother would greet his brothers and sisters. It is of the greatest importance that Christian hearts be rid entirely of hatred and enmity, and their place be taken by love and feelings of brotherhood."

In conclusion, the metropolitan reminded the ecumenical meeting of the Saviour's words, which are the direct concern of every Christian: *By this shall all men know that you are my disciples, if ye have love one to another* (Jn. 13. 35).

An ecumenical service was held on February 10, 1976, in the Church of St. John the Divine on the premises of the Leningrad Theological Academy. Participating in the service were: Metropolitan Nikodim of Leningrad and Novgorod; Archimandrite Kirill Gundyayev; Archpriest Vladimir Sorokin, Assistant Rector of the LTA; representatives of the All-Union Council of the Evangelical Christian Baptists—senior presbyter of the Leningrad community S. P. Fadyukhin, community members P. S. Mikhalechuk, P. B. Kovalchik and A. S. Morozov. Father Juozas Pavilonis, Rector of the Church of Our Lady of Lourdes in Leningrad, took part in the service on behalf of the Roman Catholic Church. Among those participating were also LTA students from some of the Eastern Churches.

Present at the ecumenical service were: Bishop Meliton of Tikhvin, Vicar of the Leningrad Diocese; members of the faculty, students and graduates of the theological schools. Metropolitan Nikodim opened the service. After common prayer and Holy Scripture reading, sermons were delivered by the re-

as a president of the World Council of Churches testifies to the universal recognition of his outstanding services as an Orthodox ecumenist and is an expression of profound respect for the Russian Orthodox Church, which through the labours of her sons has proclaimed Orthodox truth to those thirsting for Christian unity.

representatives of the Leningrad community of the Evangelical Christian Baptists. Then Metropolitan Nikodim addressed the congregation: "Today, in spite of the divisions among us," said Metropolitan Nikodim, "we have given praise to the One God, Who saves us and opens for us the gates of eternal life. I cannot help repeating the words from the liturgical hymn: 'Who is so great a God as our God! Thou art the God that doest wonders!' And in truth, not a decade ago no one could have imagined that in the future, Christians with different traditions would pray together. But times change, and a true miracle has taken place: once more Christians strive for unity, and we give thanks to God.

"Characteristic of our age is the fact that throughout the world, people of differing persuasions are striving for dialogue in many spheres. We Christians must be a light to the world and precede others along this blessed path. God Himself works wonders, and after centuries of division and enmity Christians have turned to our Lord Jesus Christ with a prayer for unity. And today we have prayed that God's kingdom on earth should be united. May

every Christian carry away in his heart the grace of God, which has brought us this warmth in our common prayer. Let us always pray that Jesus Christ unite us with Himself as one whole, in fulfilment of the prayer of our Lord, the High Priest: *That they all may be one* (Jn. 17. 21)."

Metropolitan Nikodim of Leningrad and Novgorod, Archpriest Igor Ranne, Assistant Dean of the Holy Trinity Cathedral at the St. Aleksandr Nevsky Lavra in Leningrad, Hieromonk Avgustin Nikitin, were present on February 11, 1976, at the festal service on the patronal feast of the church at the invitation of Father Juozas Pavilionis, Rector of the Roman Catholic Church of Our Lady of Lourdes in Leningrad.

Before Mass, Father Juozas Pavilionis and Metropolitan Nikodim exchanged greetings. Metropolitan Nikodim blessed the congregation and then representatives of the Russian Orthodox Church took part in the festal procession.

Each of the three above-mentioned ecumenical encounters was followed by a brotherly meal.

Hieromonk AVGUSTIN NIKITIN,
lecturer at the LTA

Communique of the Joint Committee Meeting of CCEE/CEC Delegates

Matters relating to ecumenical collaboration between Roman Catholic and other Churches at the regional, national and local levels, the Churches and the Conference on Security and Cooperation in Europe, as well as practical matters concerning joint study and common actions, for example on Northern Ireland, were some of the questions studied at the meeting of the Joint Committee Consilium Conferentiarum Episcopaliū Europeā (CCEE)/Conference of European Churches (CEC).

Meeting at the Diakonissenmutterhaus "Salem-Lichtenrade", Bad Gandersheim (Harz), Federal Republic of Germany, from January 26 to 28, 1976, were the following delegations:

CCEE: Mgr. Roger Etchegaray, Archbishop of Marseille, France, co-chairman; Prof. Alois Sustar, Secretary of the CCEE; Mgr. Johannes Vonderach, Bishop of Chur, Switzerland.

Apologies were received from Mgr. Alan Charles Clark, Bishop, Norwich, and Mgr. Hans Martensen, Bishop of Copenhagen.

CEC: President André Appel, Strasbourg, France, co-chairman; Metropolitan Aleksiy of Tallinn and Estonia, USSR; Bishop Gerhard Heitze, Wolfenbüttel, FRG; Bishop Patrick Rodger, Manchester, UK; Dr. Glen Garfield Williams, General Secretary of CEC; Prof. Gyula Nagy, Director of Studies, CEC (adviser).

Although representatives of both organizations had already met on four occasions from March 1972 to February 1975, this was the first meeting as a joint committee—with the new status and broader mandate authorized during 1975 by both organizations.

The CCEE is the Roman Catholic regional organization for the promotion of contacts and cooperation between the

23 episcopal conferences in Europe, representing more than 900 bishops. The CEC, as the regional ecumenical conference for Europe, has amongst its 106 member-Churches in 26 countries representatives of almost all the non-Roman Catholic confessions in East and West Europe.

The task of the joint committee is the furthering of information, consultation and cooperation in matters of study and practical importance.

In the course of a review of events in which either the CCEE or the CEC had been involved in the past year, special attention was given to an evaluation of the Third European Bishops Symposium held in Rome in October 1975 and to various statements and decisions emanating from the Nairobi assembly of the World Council of Churches. The increasing importance for ecumenical work in general of adequate regional work within Europe was noted. Attention was also given to methods

for making a contribution to studies and actions on the subject of disarmament, taking into account the differing structures of the two constituent bodies.

The Conference on Security and Cooperation in Europe was considered both in an evaluation of the CEC consultation on "The CSCE and the Churches", held in Buckow, German Democratic Republic, in October 1975, and in a more general discussion. The importance of continuing and increasing responsibility in this work was recognized and further cooperation agreed upon.

The situation in Ireland was considered and provisions made for various joint actions. Arrangements were also made for developing joint study work on theological and practical issues facing the Churches.

The delegates were guests of honour at a reception given by the Evangelical Church of Brunswick, to which the ecclesiastical and civil authorities had been invited.

Communique of the CEC Presidium Meeting

Theological study work, the participation of the Churches in peace work, relationships with the Roman Catholic Church and various ecumenical organizations, and the situation in Ireland, were some of the points on the agenda of the Presidium of the Conference of European Churches (CEC) which terminated its meeting on January 31, 1976.

Convened in the Diakonissenmutterhaus "Salem-Lichtenrade", Bad Gandersheim, Federal Republic of Germany, from January 29 to 31, 1976, the seven-member presidium, representing Anglican, Lutheran, Orthodox and Reformed confessions, is in fact the Executive Committee of the regional ecumenical body for Europe.

Dr. Glin Garfield Williams, the general secretary, in his report reviewed the problems facing the Churches in their work in Europe at the present time, but noted that there was increasing ecumenical interest in the work of the CEC, as well as a growing membership and improving financial support.

The presidium, under the chairman-

ship of Dr. André Appel, President of the Lutheran Church of Alsace and Lorraine, France, with Metropolitan Aleksey of the Russian Orthodox Church as vice-chairman, gave its approval to a consultation and study work on the realities of the ecumenical situation in Europe today, as well as to further theological study on the responsibility of the Churches to make practical contributions to peace. Reviewing the reactions to the Conference on Security and Cooperation in Europe (Helsinki), the presidium agreed that developments should be followed closely, especially with a view to the follow-up conference scheduled for 1977 in Belgrade. It was requested that the member-Churches react to a series of recommendations issued by a consultation on the subject of "The CSCE and the Churches" organized in October 1975 by the CEC.

Plans were made for further collaboration with the Council of Roman Catholic Episcopal Conferences in Europe (CCEE). These include study work, the examination of ecumenical relationships with the Roman Catholic Church at national and regional levels and joint ac-

Pentecost 1976: Message from the Presidents of the World Council of Churches

When our Lord told His disciples about the coming of the Holy Spirit He said: "He will glorify me, for he will take what is mine and declare it to you" (Jn. 16. 14). The same thought is expressed in His words: "He will bear witness to me" (Jn. 15. 26).

Now this is precisely what happened on the day of Pentecost in Jerusalem when all the Apostles were gathered in one place. They spoke in different tongues about the mighty works of God, that is to say, they proclaimed the great central facts of the history of salvation: the coming of Christ, His life and teaching, His death on the Cross, His Resurrection. The men and women who heard and believed this message became a new community held together by a common faith and by a new creative way of life. The Christian Church was born.

The Holy Spirit continues to work in this way. He makes Christ known to those who did not know Him. He sustains and renews the faith of the believers. He leads them back to the source of their faith. He gives Christians courage and power to witness for Christ. He binds them together in a fellowship which transcends all human divisions.

This is also what the Holy Spirit did to us at the WCC Assembly in Nairobi. Once again we were brought face to face with the central truths of the Gospel. We were shown new ways of living in obedience to our Lord. And thus we were enabled to stay together in spite

of the forces which can so easily divide us.

When we open our lives to the Spirit we will also be able to make a decisive contribution to humankind's great struggle for survival and for a world of justice, freedom and peace. We have been warned that our world must change its values if it is to avoid catastrophe. The Spirit Who glorifies Christ and all that He stands for will send us the true priorities.

Let us therefore repeat the prayer which was used in the closing service of the Assembly at Nairobi:

Holy Spirit of God
fill us with confidence
and make us available;
teach us to pray
and to hear the moanings of men;
help us interpret
the signs of the times,
and prepare us
for the Kingdom of God
each day and for ever.

Amen.

The Presidents of the World Council of Churches:

Hon. President: (Rev. Dr.) **W. A. VISSER'T HOOFT** — Geneva, Switzerland
(Mrs.) **JUSTICE A. B. JIAGCE**—Accra, Ghana
(Prof.) **JOSÉ MIGUEZ-BONINO**—Buenos Aires, Argentina
(His Eminence Dr.) **NIKODIM**, Metropolitan of Leningrad and Novgorod—Moscow, USSR
(Dr.) **T. B. SIMATUPANG**—Jakarta-Pusat, Indonesia
(Most. Rev.) **OLOF SUNDBY**—Uppsala, Sweden
(Dr.) **CYNTHIA WEDEL**—Alexandria, Virginia, USA

ons with regard to the situation in Ireland.

Documents emanating from the Nairobi assembly of the World Council of Churches were studied and it was decided to devote special attention to the question of relationships between the CEC and the world ecumenical body.


In a report on the Ireland situation it was announced that so far Sw. Frs. 292, 76 had been subscribed to the European Churches' Emergency Fund for Ire-

land. Further action with a view to assisting the Irish Churches in their work of reconciliation were also agreed upon.

During and following the meeting the participants had opportunities for contacts with congregations in the Evangelical Lutheran Church of Brunswick.

The CEC numbers 106 member-Churches in 26 European countries. The next meeting of the presidium will be held conjointly with the main Advisory Committee at the end of May 1976 in Zagorsk, USSR.

Visit to Shenuda III, Pope and Patriarch of the Coptic Church

he prophesy of the Prophet Hosea—*out of Egypt have I called my Son* (Hos. 11. 1) was fulfilled during the earthly life of our Lord Jesus Christ (Mt. 2. 15) when the Holy Family, seeking to escape Herod's evil designs, found refuge in Egypt (Mt. 2. 16). The history of Egypt goes back to remote antiquity. In the Old Testament this rich and fruitful country providentially served as a place of refuge for the Old Testament patriarchs (Gen. 12. 10; ch. 42).

The country's rich cultural heritage and numerous ancient monuments have always been a source of attraction. Here, in the midst of the several million Muslims who make up the Arab Republic of Egypt, one can find Orthodox believers of the Alexandrian Patriarchate and a few million Copts, descendants of the ancient Egyptians, who profess the Christian faith. The wise, perspicacious, kind and gentle archpastor of these Coptic Christians is Pope and Patriarch Shenuda III.

His Holiness Shenuda III invited the members of the Russian Orthodox Church delegation returning from the 5th Assembly of the World Council of Churches in Nairobi to visit him from December 12 to 16, 1975. The guests included Metropolitan Nikodim of Leningrad and Novgorod, Patriarchal Exarch to Western Europe and a president of the World Council of Churches (the head of the delegation); Archpriest Matfei Stadnyuk, secretary to His Holiness the Patriarch of Moscow and All Russia; Archpriest Prof. Nikolai Gundyayev, Deputy Head of the Department of External Church Relations; Protodeacon Bogdan Soiko of the Leningrad Diocese; N. Teteryatnikov, a student at the Leningrad Theological Academy; N. N. Nechai, a doctor; and M. L. Voskresensky, an interpreter from the Department of External Church Relations.

During their stay in the Arab Republic of Egypt, Metropolitan Nikodim and the other delegates were twice received by His Holiness Patriarch Shenuda III, who reminisced fondly about his meetings with His Holiness Patriarch Pimen

in Cairo and Moscow and spoke of the traditional fraternal relations established between the Russian Orthodox and Coptic Churches. His Holiness devoted considerable attention to the further development of Christian unity.

During our stay in Cairo, we visited the new majestic Cathedral of St. Mary the Evangelist, located on the territory of the Coptic Patriarchate, and prayed before the saint's holy relics. During the service in the cathedral we were witnesses to the profound faith and piety of the worshippers who filled the edifice. Among them were people of various ages who had found Christ, were striving toward Him, living in Him and trusting in His abundant aid. There the thirsting Christian soul could feel the grace-endowing presence of the Holy Spirit in the prayerful atmosphere of the church, the modest surroundings, the lengthy service and the ancient chanting in unison.

Our delegation also visited early Coptic churches and museums, the pyramids and other sights in the Egyptian capital. One evening we attended a concert of religious music in the Anglican Church cathedral given in honour of the many delegates to the 5th WCC Assembly returning home from Nairobi via Cairo. Among the choirs participating in the concert were those of the Orthodox Alexandrian Patriarchate, the Coptic, Anglican and Roman Catholic Churches.

In Alexandria, our delegation had the opportunity to see many historical monuments and to become familiar with the present-day life of the people. Afterwards we visited various monasteries of the Coptic Church—that of the Holy Virgin Mary, of the Coptic saint, Basil the Great, and of St. Macarius the Great—and prayed before the local shrines. There, among the monks of the desert one cannot help but recall the words of the poet, M. Yu. Lermontov: "The night is still, the desert heeds the Lord, and stars converse with stars." There, especially, one can sense what the monastic life of the early Christians was like. And today as well in these holy monasteries spiritual feats are accomplished.

ed by many monks who have felt the beauty, power, joy and exultation of monastic life in the desert. And indeed, they graphically implement the words of their Church's Primate, His Holiness Patriarch Shenuda III, who sees the life of the Coptic Church flowering in spiritual endeavours, work, meditation, and contemplation of the Divine. The monasteries mentioned above are quite isolated—they are located about 140 kilometres from the Cairo-Alexandria highway. There are buildings dating back to the 6th century; new buildings and cells are being built; barriers to protect them against sand storms are also being put up. The monks themselves have built large reservoirs, planted fruit trees and vegetables necessary for sustenance. Christian pilgrims constantly come to these great shrines, this grace-bestowing source of "living water", where joys and sorrows find their resolution in prayer, counsel, a kind word and gentle smile, and sympathy; here genuine feelings of Christian love are abundantly present.

On December 14, Metropolitan Nikon and the other members of the delegation paid a visit to His Holiness Nicholas VI, Pope and Patriarch of Alexandria, at his official residence. His Holiness accorded the delegates of the

Russian Orthodox Church a warm reception and hospitality. In Alexandria we also visited the Annunciation Cathedral of the Alexandrian Patriarchate. There, in Alexandria, we also worshipped in the Church of St. Aleksandr Nevsky, which is in the jurisdiction of the Moscow Patriarchate. A reception in honour of the Russian Orthodox Church delegation was given by the rector, Archpriest Ioann Orlov, the Exarch of the Moscow Patriarch to the Patriarch of Alexandria. After the meal for travellers in the Church of St. Aleksandr Nevsky we departed for Cairo.

There we visited the cathedral of the Armenian Apostolic Church in Cairo and were warmly received at the Armenian archbishopric.

After a farewell visit to His Holiness Shenuda III our delegation left for home.

We recall with gratitude the care, attention and hospitality extended to the delegation of the Russian Orthodox Church by His Holiness Nicholas VI, Pope and Patriarch of Alexandria and All Africa, His Holiness Pope and Patriarch Shenuda III, Bishops—Samuel, Athanasius, Peter, and other clergymen and laymen of the Coptic Church.

Protodeacon BOGDAN SOIKO

A New Page in the Orthodox-Old Catholic Dialogue

As has already been reported in *The Journal of the Moscow Patriarchate*, in August 1975, the first official session of the Mixed Theological Commission on the Orthodox-Old Catholic Dialogue was held in the Orthodox Centre of the Constantinople Patriarchate in Chambesy, near Geneva. The theological commission carried on its work in Chambesy with the approval and blessing of the Primates of the local Orthodox Churches and the International Synod of Old Catholic Bishops, in response to the proposal made by the Mixed Orthodox-Old Catholic Theological Commission meeting in Pendeli, Greece, in July 1973.

The Mixed Theological Commission in Chambesy worked in a spirit of mu-

tual love and studied in detail topics from the section on theology and Christology; it composed and signed joint texts on the following topics: (1) the Holy Trinity; (2) Divine Revelation and its tradition; (3) the Canon of Holy Scripture; (4) the Incarnation of the Word of God; (5) Hypostatic Union. These texts, composed in Greek and German, were sent to the Orthodox and Old Catholic Churches for review and ratification (published in English translation in *JMP*, No. 1, 1976, pp. 48-53).

The stay of the participants in the Orthodox-Old Catholic dialogue in Geneva was not only a time of intense theological work, but also a time of prayer to the Lord God for His heavenly aid for the fulfilment of His commandment *that they all may be one* (Jn.

17. 21). So in the Church of St. Paul in the Orthodox Centre of the Constantinople Patriarchate in Chambesy morning and evening services were held daily by the Orthodox and Old Catholics. On Sunday, August 24, Divine Liturgy was celebrated in the aforementioned church in Chambesy as well as in the Church of the Nativity of the Blessed Virgin, located on the premises of the Moscow Patriarchate Representation at the World Council of Churches in Geneva and in the Swiss Old Catholic Church of St. Germain, with members of the Mixed Theological Commission participating or in attendance.

On August 27, the eve of the Feast of the Dormition of the Mother of God, Metropolitan Filaret of Berlin and Central Europe, Patriarchal Exarch to Central Europe, the head of the delegation from the Russian Orthodox Church, officiated at the festal Vespers in the church of the Moscow Patriarchate in Geneva. At the end of the service, Metropolitan Filaret greeted the worshippers and delivered a homily in which he shared his impressions of the work and the prospects of the first official session of the Mixed Theological Commission on the Orthodox-Old Catholic Dialogue, of the many years of preparation for the meeting, and he outlined the Orthodox attitude to ecumenism and the aspiration to restore the lost unity of Christians. Apart from the rector, Bishop Makariy of Uman, and the local Orthodox parishioners, all the participants in the Orthodox-Old Catholic meeting were present, as well as Metropolitan Emilianos of Calabria, the permanent representative of the Constantinople Patriarchate to the World Council of Churches in Geneva; Metropolitan Damaskinos of Tranoupolis, Rector of the Orthodox Centre of the Constantinople Patriarchate in Chambesy; Monsignor Luoni, permanent observer of the Holy See to the UN; Dr. Alan Brash, Deputy to the General Secretary of the WCC, and many other ranking officials of the WCC. After the service, Metropolitan Filaret held a reception for all who had attended the service.

On August 28, the Mixed Theological Commission on the Orthodox-Old Catholic Dialogue successfully completed

its work. This meeting in Chambesy opened a new page in the Orthodox-Old Catholic search for unity. For more than a century, fraternal contacts between Orthodox and Old Catholics have borne perceptible fruit, which, we hope, will multiply with each future meeting both between theologians and between other representatives of the two Churches. We believe that at a time suitable unto God, the hopes and efforts of many champions of Orthodox-Old Catholic unity will be met, including those expressed by Archbishop Dr. André Rinkel of Utrecht, who at the 18th Old Catholic Congress in Haarlem in 1966 said: "We dream that we Old Catholics will not be forced any longer to stand on the sidelines; when you, brothers from the East, and we, your Western brothers, celebrate the Supper of the Lord, that we meet Him in the Holy Eucharist... We wish to offer the common Sacrifice at the same altar and partake of the one Supper, since the Lord, too, wishes this and awaits from us... What do we wish, await and pray for, brothers of Holy Orthodoxy, our senior fathers? Behold, we come to you in the harmony of your and our views, with love in our hearts and with the readiness of our will. We reach out our hands to you. We know that you, too, hold yourselves ready. We wish for our hands to meet."

The Russian Orthodox Church, her theologians and all zealots for Christian peace and unity, have shown great interest in Old Catholicism since its establishment. Emissaries of the Russian Orthodox Church have attended and taken a most active part, since 1871, in many Old Catholic meetings, congresses, episcopal conferences and other gatherings, at which efforts were applied to unite Old Catholics with the Orthodox. After acquaintance with the doctrine and goals of Old Catholicism, a special commission of Russian theologians was established by Ukase No. 5033 dated December 15, 1892, of the Holy Synod of the Russian Orthodox Church to consider the possibility of reuniting Old Catholics with the Orthodox.

A corresponding commission was established in Rotterdam by the Old Catholic side. Down to 1914, the Petersburg-Rotterdam Commission laboured

ver theological study of doctrinal differences between the Orthodox and Old Catholics. Two world wars held up organized Orthodox-Old Catholic discussions for several decades. Only at the 1st Pan-Orthodox Conference at Rhodes in 1961 was it decided to renew these contacts. As a result, a Pan-Orthodox Commission was established for the dialogue with Old Catholics, and at sessions in Belgrade in 1966, Geneva in 1970, Bonn in 1971 and Pendeli (Greece) in 1973, the commission defined the circle of theological and other questions, and the goals and methods of studying them during an official dialogue.

The first Orthodox-Old Catholic meeting in Chambesy for carrying on a theological dialogue has come to a successful conclusion. One may hope that the second official meeting, too, which will meet in the summer of 1977, will achieve good results in the discussion of specified topics on Christology and ecclesiology and will thereby hasten the day when the Orthodox and Old Catholics can proceed to the Holy Supper, the Lord and, with fear of God and faith, partake of the Holy, Immortal and Life-Giving Sacrament.

GRIGORIY SKOBEI

ECUMENICAL CHRONICLE

From January 29 to February 3, 1976, in Bad Homburg, near Hannover, and in Frankfurt-am-Main, West Germany, the Conference of European Churches held three sessions: one of the CEC Joint Committee of Representatives with the Council of European Episcopal Conferences of the Roman Catholic Church, another of the Presidium of the CEC, and the third, of the Nucleus Working Group "For Peace in Europe".

For the Russian Orthodox Church, Metropolitan Aleksiy of Tallinn and Estonia and Professor Nikolai Zabolotsky of the Leningrad Theological Academy took part in the sessions.

Work centred around the further development of ecumenical activity and peacemaking in Europe, which includes support for the implementation of the agreement signed at the conference on security and cooperation in Helsinki. The CEC Presidium determined to hold its next meeting jointly with the CEC Advisory Committee in the USSR in May 1976.

The working group "For Peace in Europe" outlined a plan for holding consultations on the theme of "The Conference on Security and Cooperation in Europe and the Developing Countries—a Problem of Independence and of Prospects for Cooperation" (furthering justice in cultural respects, the reality of armaments and furthering disarmament; just allocation of nuclear and other forms of energy) in West Germany in September of 1976.

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"History of the Russian Church"

by Prof. ALEKSANDR GORSKY

To mark the one-hundredth anniversary of the death of Archpriest Aleksandr Gorsky (1812-75), a well-known theologian, leading specialist in early manuscripts, the rector and professor of the Moscow Theological Academy, *The Journal of the Moscow Patriarchate* has published in its Russian edition (Nos. 1-4, 1976), in abridged form, the lectures on the history of the Russian Church which Father Aleksandr (at that time still a lay professor) read to the students of the Moscow theological academy in 1842.

The material is based on the students' shorthand notes (manuscripts at the Lenin State Library: Viktorov Fund and Fund 310, No. 212 [GBL, f. Viktorova, GBL, f. 310, No. 212]).

The lecture course covers the history of the Russian Church from the foundation of the Russian Metropolis (886-912) to the Council of One Hundred Chapters (1551) and the origin of the question of correcting the service books in the Russian Church.

In these lectures, Professor Gorsky referred to the fundamental role of the liturgy in Christian enlightenment in Pre-Mongolian Russia (Section 6 of the present publication) as one of the features of the early Russian Church, and threw light on the special features of the Russian service (in particular on "questions of Kirik", Sections 5, 10). He examined the Church

feasts' solemn celebration which was typical of old Russia—the Protecting Veil of the Mother of God, the Procession of the Life-Giving Cross of the Lord, the Translation of the Icon of Our Saviour Jesus Christ "Not Made with Hands", and the Translation of the Relics of St. Nicholas (Section 6)—and considered the features of Russian saintship from Sts. Antony († 1073) and Feodosiy († 1074) of the Caves to St. Stefan of Perm († 1396) and St. Trifon of Pechenga († 1583) (Section 7 and subsequent sections). Father Gorsky stressed that in the majority of cases non-Russian nationalities were converted to Christianity without coercion (Herberstein's evidence, "Period Three"). Reference is made to the great number of churches and monasteries, particularly in Pre-Mongolian Russia, and the part which they played in the formation and development of Russian culture. Special mention is made of instructions in the resolutions of the Council of One Hundred Chapters on the verification and correction of ecclesiastical books (in the Section "The State of the Church Service"), on the regulation of icon-painting (the icons of St. Andrei Rublev were quoted as models) and on the general celebration of the feasts of certain Russian saints.

S. K.





Metropolitan Nikodim of Leningrad and Novgorod, Patriarchal Exarch to Western Europe, in France (See JMP, No. 8, 1975, p. 3)

Above: First divine service conducted by the Exarch in the Three Holy Hierarchs Podvorye Church, Paris, May 18, 1975

Below: Metropolitan Nikodim at Paris Airport



